

THE
Beauty of Magistracy,

IN AN
Exposition of the 82. Psalm,
Where is set forth the *Necessity, Utility, Dignity,*
Duty, and Mortality of

MAGISTRATES.

Here many other Texts of Scripture occasionally are cleared, many Quæries and Cases of Conscience about the Magistrates Power, are resolved; many *Anabaptistical* Cavils are Confuted; and many seasonable Observations containing many other Heads of Divinity, are raised.

Together with References to such Authors as clear any Point more fully.

By *Thomas Hall*, B. D. and Pastor of *Kingsnorton*.

With an Additional SERMON on Verse 6. by
George Swinnoek, M. A. and Pastor of *Rickmersworth*.

Exod 22. 28. Thou shalt not revile the Gods (or the Judges) nor curse the Ruler of thy people.

2. *Chron* 9. 8. Because thy God loved Israel to establish them for ever; therefore made he thee King over them to do Judgement and Justice.

Qui abis præsumt, tantò privatis hominibus meliores esse oportet, quàm d' honoribus & dignitate antecellunt. Panormitan.

Idpii sunt & hostes publicæ salutis, qui adversus Magistratus & Ministros pugnant; eaque (quæcum in se est) rejiciunt vel extinguunt. Calv. in Isa. 3.

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TO

All the Pious, Prudent, Zealous and Magnanimous Magistrates, Iudges, Iustices, and Gentry, in *England, Scotland, and Ireland*: Grace and Peace; Preservation here, and Happines for ever.

My Lords and Gentlemen,



HE Dedication of this Treatise was intended for the Parliament; but that being Dissolved, is most properly falls to You, who are under God the Pillars of the State. Such is the corruption of the Times we live in, that we are put to dispute every inch of Ground with the Enemies of Truth: Magistracy, Ministry, Sabbaths, Sacraments, Trinity, Scriptures, &c.

The Epistle Dedicatory.

all things are now questioned, nothing believed or practised by many. Formerly I have vindicated Baptism, Learning, and the Ministry; now I am come to a Vindication of the Magistracy. ^a Many are the affronts and discouragements which faithfull Magistrates meet with from an ungratefull world, as well as Ministers: you are now cryed down (by those Levelling Libertines, the fifth Monarch-men) as Antichristian and Beasts (by those brutish men, Jude 10.) as well as we. These are their ^b words: The Beast and false Prophet are the wicked, bloody, Antichristian Magistracy, Ministry and Lawyers. We are all here ships together in the same bottom, and must sink or swim together, when these Monsters of Munster Reign. One while we are troubled with Church-Levellers, and anon with State-Levellers; but God hath, and will levell all such as go about to level his Ordinances, and to destroy that Order which he hath set up in the World, as you may see in the Treatise it self.

The sons of Belial may as soon pull the Stars out of the Firmament, as totally root up Magistracy and Ministry. They are the two great standing Ordinances of God, which must stand so long as the world stands (Matth. 28. ult. 1 Cor. 15. 24.) They are the Pillars of Church and State, they are like the two Pillars in the Porch of Solomons Temple, called Jachin and Boaz, i.e. straitness and strength (1 Kin. 7. 21.) These are two special properties of a good Pillar, it must be strait and strong; and when Superiors are such,

(a) Satan planteth his strongest Batteries against the Royal Forts of Magistracy and Ministry; whoever are spared, David and Peter shall be sifted, knowing that he gains a double advantage by their miscarriage, viz. Example and scandal: by which two wings it will soar higher, and fly much further. *Swinnock.*

(b) V. Standard of the Fifth Monarch-men. p. 20.

Hec Hesperum. nec Luciferum formosioram esse justitiā dixit Aristoteles. Non est major thesaurus, non eleemosyna opulentior, non bonum excellentius, non res hominibus utilior (post ipsum verbi Magistrum) quam. Magistratus suum facientes officium. Luther.

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such, then are they supporters indeed (Psal. 75. 3. Gal. 2. 9.) The Hebrews have a saying, that the world is upheld by three things, viz. by Justice, Religion and Gratitude; and when these three fail, the world (say they) decays. But a better then they hath told us, that when the Judge and the Prophet are taken away, then comes Confusion and Ruine, Isa. 3. 2, 5. When Sampson would destroy the Philistims, he took hold on the two Pillars, and brought the house upon their heads, Judg. 16. 25, 26, 27. Take away these two Pillars of Magistracy and Ministry, and you destroy both Church and State.

Necessariae res sunt in rep. bene munitæ arces, muri, turres & arma; at nihil suat hac præsidia præ uno pio Principe, publicæ pacis studio, Luther.

The Devil bears an inveterate hatred against these; they are the two Butts that he specially shoots at; because by them God doth more especially batter his Kingdom: Where Moses and Aaron, the Word and the Sword go hand in hand together, there Satans Kingdom falls like lightning from heaven, suddenly, universally, and irresistibly. I have experimentally found a greater Visible Reformation in one year (when we had an * active, prudent, pious Justice in the Parish) then in twenty before, notwithstanding all my preaching and assisting of the Officers.

Pius & magnanimus Magistratus est verè Gygas, qui constibus improborum se audet opponere; hic enim non Hectorem, non Achillem, sed ipsum proster-nit Satanam. Luther in: Psalm 82.

There should therefore be a sweet Harmony and mutual assistance between Magistrates and Ministers, since the one helps to uphold the other, and they are ordained by God for the mutual aid of each other. The Minister wants the aid of the Magistrate in Temporals; and the Magistrate wants the Ministers aid in Spiritual and eternal blessings. The Minister hath need of the

* Col. Greavis.

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Magistrates sword to defend him against unreasonable men; and the Magistrate hath need of the Ministers aid to maintain his authority in the consciences of men, (Titus 3. 1.) This made a Learned Magistrate to say, Were it but for our selves (viz. for the upholding of Magistracy) we had need to uphold the Ministry. Tis State-Policy and Church-Policy so to do; for without Ministers men may live commodiously, but not Piously; and without Magistrates men may live Piously, but not peaceably and commodiously; like stones in an Arch these two help to uphold each other. Hence good Jehoshaphat joynd Princes and Levites together, the better to promote and countenance Religion in the Land, (2 Chron. 17. 8.) Tis a great mercy to Magistrates when they have good Ministers to assist and instruct them, it makes them prosper as King Uzziah did when he had a good Zachariah, who had understanding in the Visions of God, to counsel him, (2 Chron. 26. 3, 4, 5, 7, 8. Hence tis that David had his Seers, Asa his Azariah, Jehoshaphat his Jehu, Hezekiah his Esay, Josiah his Huldah, and Zerobabel his Jothua. These are (or at leastwise ought to be) the Magistrates best Friends, by their praying, preaching and example they help to keep off sin and judgement from a Land: Hence tis that the Prophet Nathan is called the Friend of David (1 Kings 4. 5.) and Jehoshaphat calls the Levites his Sons, 2 Chron. 29. 11. and King Joash calls Elisha His Father, as King Joram had done before him (2 Kings 6. 22. & 13. 14.) Such reverence did
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the great ones of the World of old sent to Gods
Embassadors. In the late troubles we sent from
those places that had faithful Ministers to in-
struct them, were ready to venture their lives and
estates for the publick good; when the ignorant
Welch and Irish, and those dark corners of the
earth were habitations of cruelty. An untaught
people, are always an untoward people. And
there be no dissention then between us, for we are
Brethren. Si collidimur, frangimur: if we
dash one against another, we destroy one another.
Let there be no interfering or interfering one each
others Offices; but let each keep within the bounds
of that sphere and station, wherein his God hath
set him. Magistracy and Ministry are then dis-
tinct Callings, as I have shewed in the Treatise
it self.

And since the discouragements are many which
Magistrates meet withall in the faithful dis-
charge of their duty: I have therefore set be-
fore you the Dignity of your Calling, and shewed
how sensible God is of any indignities that are
done unto you. Yet lest any should be pufft up with
his Honours, the Holy Ghost presently adds the
Mortality of Magistrates, and tells them, though
they be earthly Gods, yet they must die like men,
and though they have been Judges of the World,
yet at last they must be judged themselves; and
lest any should pretend ignorance of their duty,
in this Psalm, which I may fitly call, The Ma-
gistrates Directory, is set forth, 1. Negativen-
ly, what Magistrates must not do. 2. Affirmati-
vely, what they ought to do; with many Reasons
dis-

*Magistratus est ordinatio
Dei Creatoris, & ad
omne genus hominum spe-
ctat; sed Ministerium Ec-
clesiasticum est donum &
ordinatio Christi Media-
toris, ideoque non proprie
& jure ordinario spectat
nisi ad illos qui de Ecclesia
Christi, Amel. Medul. l. 3.
c. 17. §. 48.*

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dispersed thorow the Psalm to quicken them to their duty. So that I do not know a more lively Psalm for this purpose (all things considered) in the whole Book of Psalms, so sharp and searching it is, that the bare singing of it at Westminster, the Sabbath before the Fudges were to Vote concerning Ship-money, brought the man into question that caused it to be sung: and yet the Psalm was composed (as the Learned conceive) that it might be sung either at the Creation of new Magistrates, or else before the old Ones, before they went to the Judgement Seat.

I have the rather been induced to this work, because I have observed that such as Rulers are, such usually are the people: if they be erroneous, the people will quickly follow them, Isa. 3. 12. O my people, they which lead thee, cause thee to erre. One sinner (especially in authority) destroys much good, Eccles. 9. 18. One Rehoboam, Ahab, Jeroboam falling from God, and setting up Idolatry, will quickly draw all Israel with them, 1 Kings 12. 28, 30. 2 Chron. 12. 1. The wicked walk on every side in great numbers and swarms, when the vilest men are exalted, Psal. 12. 9. The more potent the sinner, the more mischief he doth; they have greater power and more able Instruments at hand to promote their projects and wicked designs. The great red Dragon that hath seven heads, and ten horns, and seven Crowns, i.e. that hath great Potentates to act for him, draweth the third part of the Stars down, and casteth them to the earth (Rev. 12. 4.) i.e. Teachers, and such as by Profession did shine like

Quales in rep. Principes, tales reliquos solere esse cives, dixit Cicero.

Malorum principum sunt mali Principes. Emman. Thesaurus.

Though vertue be more amiable, yet vice is more imitable, especially in a Prince.

Magnorum hominum mediocritas non sunt peccata. Luther.

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like Stars, yet by the Tyrannical persecution of those great Ones were drawn to Idolatry. Great mens lives are poor mens Law: they are the Looking-glasses by which inferiours oftentimes dress themselves. All their Actions are Examples, and their Examples have a kind of compulsive power: Hence Peter is said to compell them whom by his Example he drew to Judaism. Gal. 2. 24. What we see, sinks deeper into us then what we hear. On the contrary, when great men are good men, they do much good: if Asa and Hezekiah be forward in reforming, so are the people, 2 Chron. 15. 9, 10, 11, 12. & 31. 1. When certain Embassadors praised the Lacedemonian Soldiers for their good Order, who before were mutinous, one of them ingenuously answered, Nos idem sumus ut nuper, sed alius nunc nobis est Dux. We are the same men still, but now we have another General. This is the very end why God advanceth any to honour, that so they might honour him, Hest. 4. 14.

I was Vespasians Honour that his greatness became more advantageous to him in the promoting of goodness. To encourage you, know, that if you build Gods House, he will build your houses (Exod. 1. 20, 21.) if you advance his name, he'll advance your names; and if you honour him, you shall be honoured by him. We see in all Ages how Reforming Princes have prospered as Moses, Iehua, Jehoshaphat, Hezekiah, Asa, 2 Chron. 14. 9, to 8. What made Q. El zabeth flourish? Why, she was happy in her Counsellors (by whom she was for the most part ruled) and so grew amiable

*Segnius irritant animos
demissa per aures, Quam
que sunt oculis commissa.*
Horat.

*Nec quicquam in te mutavit
fortune amplitudo, nisi
ut prodesse tantundem posses
& velles. Plin. Epist.
ad Vespas.*

See Mr. Woodward's Chronicle of the Good Kings of Judah. *Princeps religionem roborando, ab eorum roboratur. Nazianz.*

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*'Twas a foul blot upon
Chilperick a King of
France, that he was Titu-
laris non Tutelar Rex; de-
suis non presuit Reip.*

*Optimum munimentum est
munimentum carere.*

able to her Friends, and terrible to her Enemies. Wisdom is better then strength, or weapons of War; Eccles. 9. 18. Romani cedendo vincunt. The welfare of a State is preserved, not so much by a multitude of Warriours, as of Wise and Pious Counsellors. Many Soldiers think it needless to Guard those who have the long sword to Guard themselves; but let such know, that he is but poorly Guarded who hath himself only, and a few fellow-Creatures for his Guardians. If God be against you, what good can your long sword do you? Ezek. 3. 3. Piety and Integrity are the best Guardians.

2. Encourage a Learned, Pious and Laborious Ministry. To this end improve your Interest for the buying in of Impropriations, that so every Congregation may have an able Pastor; for we see by daily experience that scandalous means breeds scandalous Ministers. Tythes are no burden to any but such as esteem the faithful dispensing of the Gospel a burden; but for men to Plow and Sow for such as are truly Impropriators, is a great grievance upon the Land. How many steal the Goose and stick down a feather? swallow an hundred pound per annum, and allow the Minister four pound per annum? the blood of souls cries against such men; and if the blood of Abels body cried so loud against Cain, how loud will the blood of so many souls cry against these sacrilegious Cannibals? The abolishing also of that Clause in 31. Henry 8. 13. which exempts many great Livings from paying of Tythes, because they paid none in the

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times of Abbots and Friars, were a very Noble Work, and well becoming a Parliament; for by this means a great part of many Parishes pay nothing towards the maintenance of the Gospel, and the burden lies upon a few Tenants and inferior persons, who sometimes pay fifty shillings, whilst the Lord of the Manner pays not five pence. How many Patrons of Churches are Laitrons, robbing their Ministers whom they are bound to defend?

3. If ever the Lord shall call you to Parliament again, labour to find out some expedient for an Accommodation and the reconciling of Gods people amongst themselves. Unity and Unanimity in Gods Worship (which some look upon as a misery) is indeed a great mercy, and is enjoined by the Apostle as a special duty, 2 Cor. 13. 11. Be of one mind, &c. Though there have been divisions and dissentions amongst you, yet strive Unanimous, and live in Peace together. 'Tis of greater consequence, then many imagine. Division in the Church breeds dissension in the State, and a State divided cannot long stand. The Apostle would never so earnestly have besought, and so strongly exhorted Gods people to Unanimity, had it not been a special duty, Rom. 15. 5. 2 Cor. 12. 13. Philip. 2. 1, 2. The Apostles and Fathers of those sad Divisive and schismatical times, which abound amongst us, have much to answer for before the Lord. 'Tis easily seen what dear they gave in upon us.

See Motives and Directions for an Accommodation in D. Bolton's Arraignment of Error, p. 340. ad finem libri.

See the danger of Divisions, in Mr. Clark's Tract against Toleration, p. 35. &c. 40. &c.

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The best means that I know to suppress exorbitances in the State, is Parliaments; and to suppress disorders in the Church, is Synods. That Synods are Gods Ordinance, and have been blessed with Success from God, is confessed by all sober men on all hands; and why an Ordinance of Christ should lie so long unpractised I know not? How long shall the Church of God lie as a Field without a Fence, and a Vineyard without a Hedge, so that every wilde Beast breaks in upon it? For want of Discipline, what corruption in manners, and Errors in Doctrine like a Flood have broken in upon us, and there is none to restrain them! for want of it young Ministers begin to degenerate both in their Life and Doctrine, since they find the reins to lie so loose upon their own necks. The Presbyterian Government is that Government which by Covenant we are bound to promote: it being that Government which all the Reformed Churches of Christ do practice; and the onely Platform of Government which carries a *Jus Divinum* in the forehead of it. Let those that can, produce a better Platform; that model of our late dissenting *Anonymous* (I shall not say *Anonymous*) Brethren hath made the Breach wider then ever; yea, some that wavered in that point, are now convinced of the weakness and insufficiency of their grounds for that way of Independency. We have some Government in the State, yet Church-Government and Reformation ought to be preferred before that of the

(4) V Cottons Keys, chap. 5 p. 25. and Burroughs Irenicum, ch. 7 p. 43, 44. Boltons Arraignment of error p. 266. &c.

See my Comment. on 2 Tim. 3, 8. p. 174, 175. &c.

V. Declaration of the Faith, and Order of the Congregational Churches, 1658.

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The State is proved to my hand by a Learned Pen. The Politicians of the World abuse Rulers when they go about to prepossess them with prejudice against the Kingdom and Discipline of Christ, as if were destructive to the Civil Government; whereas if they would but look abroad into the world they should find that the Rulers of the world have not more free, faithful, loyal Subjects then those that are truly Religious, and willing to submit their necks to Christ's sweet and easie yoke.

4. Restrain that Spirit of Error and Delusion, which like Wild-fire hath spread over all the land. Nothing will please some men; but a boundless Toleration of all sorts and Sects; no Magistrate nor Minister must controul them; all Governments to such ungoverned ones is Tyrannie and persecution. How well this Toleration agrees with our National Covenant, wherein we vowed the extirpation of Heresies; and whatsoever is contrary to sound Doctrine, let the world judge. 'Twas the great sin of Julian the Apostate, that he granted Liberty to Pagans and Hereticks, thus by letting such weeds grow, he might the better destroy Gods Harvest. 'Tis charged a sin upon the Church of Thyatira, that she tolerated Jezebel to seduce Christs people, Rev. vii. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Mr. Anthony Burges's his
Fast Sermon on Judg 6. 27.
Preacht 1645.

That men should be tolerated to worship the Devil (as tis easie to prove the Quakers do, if we consider the men, the matter, and the manner of their speaking) is very sad.

Against Toleration, see an elaborate Treatise of Mr. Clerk, called, Apples of Gold.

makes.

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Government in them, were freely made Corporations, and that Inferior Market Towns had a Justice of Peace, either in them, or placed very near them, that the people might not run seven miles to have a Swearer, Drunkard, or Sabbath-Profane punished. This would prevent the increase of sin which is committed in these places, of Swearers and Fairs especially, for want of Justice.

The Lord, the Righteous Judge of all, direct you by his Spirit, preserve you from sin and error, he fasten you as a nail in a sure place, crown your endeavours with success for the setting of Truth and Peace upon firm foundations in this distracted, distressed Church and State, he make all Mountains a Plain before you, that you may be the Repairers of our Breaches, and the raisers of the Foundations for many Generations, that the children unborn (in their Generations) may Rise up and call you blessed. This is, and shall be the Prayer of

Your devoted Servant
in the work of
the Lord,

King's Norton
Septemb. 10.

Tho. Hall.

Christian Reader,



Which might be said, and that deservedly, concerning the beauty of this Exposition of the 82 Psalm, called by the worthy Authour; *The Beauty of Magistrate's* it discovering that Ordinance of God, Magistracy, in its genuine Beauty and Lustre. As, on many occasions would permit, I have perused several parts thereof, and can assure the Reader, that I find the Exposition solid and judicious, the method clear and perspicuous, the stile terse and clean, yet grave and Theological, the application warm, holy, and proper, the whole learned, gracious, and worthy the eye, love, and practice of a judicious Reader, who hath the encouragement to peruse it, and also that he may do it with profit, the prayers in his perusing it, of

His Servant in our Lords

Work

W. Fenkyn.

J. H. Hall



The Beauty of Magistracy.

AN
EXPOSITION

Of the 82. PSALM,

A Psalm of *Asaph*,

OR

A Psalm for *Asaph*.

VER. I.

*God standeth in the Congregation of the mighty,
he judgeth among the Gods.*



O speak any thing in Commendation of the Book of Psalms, were to pour water into the Sea, or to set up a Light to the Sun; is so fully done already by others, that I shall only refer you to *them, and so pass on.

We read of divers Psalms in the Book of Psalms, which bear the Title of *Asaph*; as *Psalm* 50, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. The Question is, whether these Psalms were written By *Asaph*, or For *Asaph*; since the Original will bear both. Some conceive that *Asaph* was the Author and Inditer of the Psalm; for *Asaph* was a Seer and a Prophet, and made Psalms as well as *David*, as appears,

*V. *Piscator's* Preface in his Comment on the Psalms. And Mr. *Roberts* Key to the Bible, before the Psalms.

Psalterium est quaedam Caelestis sphaera, stellis densa micantibus; est Paradisus animarum, pomis continens innumera, quibus mens humana suavitervaginata pinguescit. Caliodorus.

Duodecim sunt Psalmi qui Asaph inscribuntur; Lap. 13. saith Weems. Le *Asaph*, i. e. *Asaphi* vel *Asapho*, nam *Le* inferuit tum Genitivo, tum Dativo.

Jerude & Asaph, Psalmus
ipſi Aſapho, Sept. Verſio
Arabica. Montan. Sculteu-
rus, Piſcator.

It is uſual in Scripture to
put the Head of a Family
for the Family it ſelf,
as Aaron for his Sons,
1 Chron. 12. 27. *Canti-
cum ipſi Aſaph, ivaduum
ut decantaretur. Vatabl.*
Who were the ſeveral
Pen-men of the Pſalms,
you may ſee in the Ex-
ercitations of Weems, Ex-
ercit. 18. pag 166.

In re tam parvi momenti
liberum ſit cuiusq; iudicium.

2 Chron. 29. 30. *The Levites praised God with the
words of David and Aſaph the ſeer*; Yet the beſt and
moſt Interpreters do conceive that this Pſalm was
made by *David*, and committed to *Aſaph* as chief
Singer, or to his Sons who were ſingers in *Iſrael*,
(1 Chron. 25. 2.) to be ſung for the uſe of the
Church of God. Hence the Geneva Tranſlation
renders it, *A Pſalm committed to Aſaph*. That
ſome of thoſe twelve or thirteen Pſalms which bear
Aſaph's Title, yet were *David's* Pſalms, appears by
the ſtile of them, and is almoſt conſent on all hands:
whether this eighty ſecond Pſalm be one of theſe, let
the Reader judge. But ſince *David* and *Aſaph* were
both holy Prophets of God and divinely inſpired;
and ſpecially ſince our Saviour himſelf hath confirm-
ed the Divine Authority of this Pſalm, by referring
us to it (*John* 10. 36.) 'tis needleſs to enquire which
of them wrote it, ſince we are aſſured that it is
Canonical Scripture.

This Pſalm may fitly be called *the Magiſtrates
Pſalm, or the Magiſtrates Directory*; the matter of it
is Didactical and Doctrinal, ſetting forth *the Digni-
ty, Duty, and Mortality* of Magiſtrates and Judges;
whom the Pſalmiſt exhorts to a faithfull diſcharge
of their places, by an impartial adminiſtration of
Juſtice, in puniſhing the wicked, and defending the
good; and this he backs with many weighty *Ar-
guments*.

The firſt is drawn from *the Preſence of God*; he is
ſaid in a more eſpecial manner to be Preſent and
Preſident with theſe his Vice-gerents and Deputies.
Verſe 1.

2. *From the Dignity of their place and calling*: They
repreſent the Perſon of God, they bear his Name,
and are called his Sons, and therefore they ought
more eſpecially *Patricare*, to reſemble their Father
in doing Juſtice and Judgement.

The Beauty of Magistracy.

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3. In respect of their *Mortality*; they must die as other men, and come to judgement, and give an account for all that they have done.

4. That his words might have the greater weight he brings in God himself expostulating and reasoning the case with those unjust Judges, for their abuse of that Power which he had given them.
Verse 2.

5. He exhorts them to a Right performance of their *Duty*, by an impartial dispensing of justice unto all. *Verse 3, 4.*

6. He aggravates their sin by their sottish ignorance and wilfull negligence. They were *Lucifuge*, haters of the light. *Verse 5. They know not, neither will they understand, yea they walk on in darkness, albeit the very foundations of the earth be moved. q. d.* though all things be in confusion and disorder, and the very Pillars of the State shake under them by reason of their Oppression and Tyranny, Bribery, and Partiality, yet they would not see it to amend it, but made their Lusts their Law to their own confusion.

7. He concludes with Prayer, and by an Apostrophe turns his speech to God, *Verse 8. Arise O God, judge thou the earth. q. d.* O Lord, I see tis in vain to expect justice from these unjust ones; Do thou therefore O thou just Judge of all the world, Arise, and take the matter into thine own hands, execute justice for those that are oppress; for all the Nations of the world are thy proper Possession.

Be

Vm.

The Beauty of Magistracy.

V E R. I.

God standeth in the Congregation of the mighty, he judgeth among the Gods.

THEY are the words of the Prophet; who like an Herald, proclaims the Presence of God amongst the Gods and Judges of the earth. This *Præface* the Prophet makes; the better to excite the Attention of those great ones, whose corruption, licentiousness and pride is such, that they think they may act and speak, they may absolve or condemn at their own bar who please themselves without controul: God doth not see (say they) nor will he take notice of our actions: stay there. (saith the Prophet) for he sees you, and stands by you too, though you see not him; *God standeth in the Congregation of the mighty, he judgeth among the Gods.*

In these words we may observe,

1. The Person Ruling, *God.*
2. His Posture, *He stands.*
3. The Place where; *In the Congregation of the mighty.*

4. An Exegetis or illustration of what he had said before, *He judgeth* amongst the Gods.*

1. The Person *Ruling* is God, the supream Ruler of the world, * *Elohim*, the word is Plural, yet the word that answers it is singular; this notes (say some) a Plurality of persons in Unity of Essence. The Holy Ghost begins the Bible with this Plural name of God, joined with a Verb singular, *Gen. 1. 1. Elohim Bara, Dii creavit i. e. the mighty Gods, or all the three Persons in the God-head, created.* This is one of the most ancient names of God, and the first that is given him in Scripture, *Gen. 1. 1. & 1. 26. & 3. 1. & 19. 24.* The word is very significant and notes unto us, that as God is the Creator, Gover-

nour.

in iuxta; in intimo.
Aquila,

* *Eloah* is the singular Number.

See this Point fully cleared in those elaborate Annotations of Mr. Ley on *Gen. 1. 1.*

Verbum singulare simplicissimam Dei essentiam; nomen autem plurale designat tres personas. Bucan. loc. 1. pag. 7. ubi plura. Consule & Lapide in Gen. 1. 1.

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nour and Upholder of the world; so he is also the Judge and Punisher of such as do evil, and the rewarder of such as do well.

2. Here is his Posture, *He standeth*; he doth not sit; standing is a posture of Observation; he standeth to look up, in, and down (as it were) that he may see and hear what every one doth and sayes; he is alwayes present and President amongst the Rulers of the world. 1. Teaching and Directing them what they should do; 2. Observing their wayes, to see what matters pass and how they pass. 3. Keeping watch and ward for their defence whilest they rule for him and his. So much the *Participle* of the Present Tense implies; it notes a continued Act, signifying that God is present at all the Assizes, Sessions, and Sittings of Magistrates. The same word is used, *Isa. 3. 13.* the Lord standeth up (or is standing up) to plead, yea he standeth up to Judge the people.

Stat in omni concessu iudicium ut ipsorum Dominus, & iudiciorum auctor. Tremel.

** Nisab, flans; i.e. commemoratur ibi. Cald. Paraph. V. Schools Guard. Rule 56. Participia hæc extensa sunt: ut loquuntur Scholastici) ideoz, actus continuos denotant, ut Michah 7: 18, Deus est condonans iniquitatem, Christus est o a'ipar tollens (i.e.) ille qui semper tollit peccata mundi.*

3. Here is the place where he stands. *Tis in the Congregation of the mighty.* Some read it thus, God standeth in the Assembly of God; had they said in the Assembly of God, the Original would bear it, for the word is *El*, not *Elohim*; and therefore is rendred by the Learned, In the Assembly of God. Both Translations are right for sense, but the words in the Letter run thus; *God standeth in the Congregation of God. q. d.* God standeth in his own Assembly; i.e. he is present in the Assembly of those Judges who are constituted and ordained by him to execute Justice and Judgement for his people. God delights not in Tumultuary routs, or seditious heaps, where there is no Law, no Rule, no Order; but he being the God of Order, delights to dwell amongst his people who delight in Order; and especially amongst the Rulers of his people, who are deputed by him to Rule in Righteousness.

In Cætu Dei fortis. Hieron. Calvin. Tremel. i. e. in medio iudicum quibus Deus præest, ideoz, eorum cætu cætu: Dei hic appellatur. Mu. s.

El est nomen Dei quo significatur Deum esse suæ essentia fortissimum, immo ipsam fortitudinem, à quo omnis fortitudo emanat. Polanus.

Gnedah, Cætu, conventus, Congregatio; significat ordinatam Congregationem qualis est populi qui regitur iustis legibus. Möller. scilicet, resurgat Dei gloria in singulis mundi partibus: præcipuum tamen lumen hæc in parte emittit, dum legitima gubernatio inter mortales viget. Calv.

He judgeth (as he will judge) amongst the Gods.

B. 3

These

Ishpor. *judicabit.* Heb. i. e. *Sicut ab initio judicavit, ita & nunc judicat, & semper judicabit.*

Shaphat, *judicavit, punivit, animadvertit, vindicavit, bonos defendendo, & malos puniendo.* Leigh.

*Kereb, *medium, significat quicquid est propinquissimum & intimum.* Gen. 48. 16. Psal. 5. 9. & 49. 11. Pagnin.

Elohim *judicat.* Elohim i. e. *summus & celestis; Elohim judicat inferiores & terrestres.* Elohim, *quibus divinam suam potestatem regendi & judicandi communicavit.* a Lapide. *Regum timendorum in proprios greges; Reges in ipsos imperium est Jovis.* Seneca Tragœd.

These words are Exegetical and help to illustrate what he had said before. God standeth in the Congregation of God. Whats that? Why he judgeth as Supream amongst the Judges of the world; he stands not as a Cypher, or a bare Spectator, but he himself makes one amongst them.

1. He judgeth *Actively* amongst them, we look upon men and think the judgement is theirs, but tis God that exerciseth judgement amongst them; he knows the Causes, directs the Judges, and executes the Sentence. Judges are but Deputies under God; the work of judging *properly and principally* belongs unto him, and therefore he is said, not only to be amongst them, but in the very * midst of them, to let them know that none of their consultations or actings are hid from him.

2. *Passively*, he is so in the midst of these earthly Gods, that if they do unjustly, he'll execute Justice on them, and judge the Judges of the world; for though they be great, yet there is a greater than they, to whom they must shortly give an account.

Quest. *Some may demand Who are meant by Gods here?*

Ans. By Gods here is meant Judges and Magistrates (as our Saviour interprets it, *John* 10. 34. who are Gods Lieutenants and Vice-gerents, appointed in his stead to administer Justice to his people.

This Title in Scripture is taken 3. wayes.

1. Primarily and Properly.
2. Secundarily and Metaphorically.
3. Cataphorically and Abusively.

1. This

1. This Title of God (*Elohim*) is given *Primarily, Properly and most Truly* to God, who is the Creator and Governour of the world, and in this sense there is but one God. (1 *Cor.* 8. 6.) and besides him there is no Lord, *Isa.* 44. 6. & 45. 22.

2. *Metaphorically and Alusively*, and so there are Gods many, 1 *Cor.* 8. 5. Thus the holy *Angels* are called *Elohim*, Gods. (2 *Sam.* 28. 13. *Zach.* 12. 8. *Psal.* 8. 5. thou hast made him little lower then *Elohim*, which the Apostle calls Angels, *Hib.* 2. 6. & 27. So *Psal.* 97. 7. Worship him all ye Gods, i. e. all ye Angels of God: Now they are called Gods because of all creatures they are the most excellent, and the fairest representations of his Majesty, Wisdom, and Power being alwayes ready to do his will in defending the Godly, and Punishing the Ungodly.

Some read the Text thus, God standeth in the Congregation of Angels: this is a truth, but not from this Text, for the Context clearly confutes it. *ver.* 2. How long will ye judge *Unjustly*? So that tis plain he speaks not of Angels who are perfect; but of men who may and do err and act unjustly.

2. The Title is applied to *Magistrates and Judges*, *Exod.* 21. 6. & 22. 28. *Deut.* 19. 7. *Psal.* 82. 6. & 138. 1. And least any should think that this is an Old Testament Title only, we find Christ himself making mention of it in the new, *John.* 10. 34, 35. Neither is the Title given only to one or two, but it is given generally to all Magistrates, be they good or bad. *Job.* 6. I have said ye are Gods, i. e. ye are all Gods and Sons of the most High; not by Regeneration and Adoption; but in respect of your Profession and the Office which you bear.

Now they are called Gods, 1. *Not Essentially* or by Nature, for we see they die as other men, but by *Participative, Representative and Office*, because they do in a sort participate of Gods Dignity, Authority and Power; as Stars borrow their light from

Gubernatio est divina quædam virtus, idcirco vocat Deus Magistratus omnes, Deos, non propter creationem sed propter administrationem quæ est solius Dei. Qui igitur est in reprimis, est quasi incarnatus Deus, Luther.

Dii dicuntur Participative, nuncupative & Analogice, non essentialiter & natura.

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Dii vocantur homines admiratione digni, praesertim qui alius praesunt, ideoq; metaphorice propter communicatam à Deo potentiam atq; officium aliis opem ferendi, eosq; defendendi, sustentandi, fovendi, mundum, regna urbesq; regendi. Polanus. Humani Jovis, Plantus.

from the Sun, so do Rulers their power from God. He hath set them in his place, and therefore he gives them his Title, because they are Deputies under him to execute justice in the world. There is *Θεῖος* *π*, a sparkle of divine Majesty appearing in Magistracy, yea God hath engraven a special note of his own glory and Image on them. So that by Analogy they may well be called Gods, as resembling God, in having the Power of life and death in their hand; hence the Apostle puts an Emphasis on this, That they are the *Ministers of God*, and rule for him, *Rom. 13. 4.*

2. This Title is given them, because God is pleased to bestow many excellent and Divine Gifts of the spirit on them; hence tis that *Moses* is called *Pharaoh*, God, (*Exod. 7. 1.*) because God had given him power to speak unto *Pharaoh* in his name, and to execute Vengeance on him. Though all Magistrates are not Regenerate, yet they may have many excellent, Heroick, Moral Virtues and common gifts of the Spirit, as Justice, Prudence, Patience, Temperance, Fortitude, Liberality, &c. to fit them for Government, *Numb. 6. 11. 17. 1 Sam. 10. 6, 9, 10. & 16. 13, 14. Acts 14. 11.*

3. By *Deputation* from God whose Lieutenants they are, and to whom they must give an account for the male administration of their office. They derive their power from him as his Delegates by Commission, and so bear his Title.

3. The Title is used *Catechrestically*, and *Abusive-ly*, and so is attributed 1. To Idols, *Gen. 31. 32. & 35. 2. Exod. 12. 12. Judg. 17. 5. 1 Cor. 8. 5.* because Idolaters give divine worship to them, though by nature they are no Gods (*Gal. 4. 8.*) and therefore the Apostle calls them *Nothing*, *1 Cor. 8. 4. an Idol is nothing*, though *Materially*, tis Wood and Stone, yet *formally*, tis nothing, i.e. tis not that which the Idolater conceives it is, tis not God, and there

Magistratus & nomine re-
mini.

The Beauty of Majesty.

is no holiness in it; though *ver. 1. dicitur* in the conceit and corrupt imagination of the Idolater 'tis a God, yet *ver. 2. id est* and in truth 'tis nothing.

2. To the Devil, he is called *the God of this world*: (2 Cor. 4. 4.) because the wicked of the world obey the Devils will before Gods will, and delight to do his works, (John 8. 44.) and so make him their God, he Rules in them, and they readily obey him as their God.

3. Any thing that a man adores or esteems more than God, that is his God. Thus some men make *Mammon* and Riches their God, Job 32. 24. others make their Belly their God, (Phil. 3. 19. Rom. 16. 18.) they are slaves to their Epicurean pleasures and lusts, serving them in stead of God.

Observations.

1. *Tu requisite sometimes to Preface before We speak*: especially when the matter is weighty, 'tis good to quicken attention by some serious grave, Argumentative and nervous Preface. The Psalmist doth so here, *ver. 1.* there are almost as many Arguments as there are words in the verse, proclaiming the Majesty, Omniscience and all seeing eye of God; the better to prepare us for that which followeth in the Psalm, wherein are matters of the greatest moment. Thus when the Lord publisheth the Ten Commandments, the better to prepare us for the hearing and obeying of them, he sets a short, but pithy Preface before them. (Exod. 20. 2.) *I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage.* Every word hath its weight. 1. *I am Jehovah* by whom you live, move and have your being. 2. *Thy God by Creation and by Covenant.* 3. *That brought Israel out of Egyptian bondage; and have delivered thee from a far viler slavery and bondage; even from the slavery of sin and Satan, from the Curse of the Law, the guilt of sin, from Death, Hell and*

Diabolus non est simpliciter Deus, sed illis est Deus qui illum anteposunt Christo. Erasmus.

Diabolus dicitur Deus respectu hominum, tum ratione perversae opinionis, tum ratione vitiata & inordinata, et subjectionis. Gerhard.

Amor tuus Deus tuus; illud est cuius, Deus quod maxime colit, cuius totus servit, & sese suae omnia impendit.

Quot verba, tot argumenta; quot dictiones, tot stimuli.

The Beauty of Magistracy.

Wrath to come. So Christ himself set a Preface before the Lords Prayer, the better to prepare our hearts for the duty, according to that of *Solomon Eccles. 5. 2.*

Observation 2.

V. Rives in Gen. 1. 1. p. 5, 6.


That there is a Trinity of Persons in the Unity of Essence. The Persons or Subsistences are three, yet the Divine Essence is but one, being equally communicated to all; hence these three are said to be one. *1 John 5. 7. Mat. 28. 19. 1 Cor. 12. 4, 5, 6, 11. & 2. 13. 13.*

Now let all the world dispute and wrangle their hearts out; yet these three or four Texts (if there were no more) are sufficient to settle any grating soul in the truth of this point.

As for those *Photinian, Arrian, Antitrinitarian, Socinian Hereticks*, which are of late so rise amongst us, who list may see them fully and learnedly confuted in *Dr. Owens Treatise against Blasphemous Biddle. Chap. 7. pag. 138.* *Dr. Cheynell in defence of the Trinity. D. Arnoldus contra Socin. cap. 1. q. 32. pag. 136.* *D. Prideaux Lett. 17. pag. 261. fol.* *Mr. Nortons Orthodox Evangelist, Chap. 2. & 21.*

Observation 3.

Our God is the most mighty and powerfull God. He is not only *El*, strong, but *Elohim*, Almightyes or All-powers. All the weight and power that is in the Creature, 'tis in him Originally, Operatively, Eminently. His Power is like himself infinite and Unspeakable, beyond the Tongues expression, or the hearts imagination. This may comfort us in adversity, God is able to raise us and deliver us, *Psal. 34. 19.* Though our enemies be great, yet our comfort is that there is a greater then they. *Job 32. 14. Eccles. 5. 8. Ephes. 6. 9.* though we be weak, yet



Elohim est unum è nominibus Dei, à potentia, robore & fortitudine Dei; Deus enim omnia potest. Ravanel. See more, Hieroms Ser. on Exod. 34. 6. on the word, El, Strong,

yet our Redeemer is strong, Jer. 50. 33, 34. this upheld those three Caldean Worthies, The God whom we serve is able to deliver us, Dan. 3. 16, 17. God is not only faithfull, but Almighty and powerfull to fulfill all his promises to his people. 2. It must keep us Humble in Prosperity; for as God hath power to give, so he hath power to take all from us if we abuse it to his dishonour. Hosea 2. 8. to 13. In his hand is our Life, Health, Wealth and all that we possess. Whom will we fear, if we fear not him?

Observation 4.

Magistrates must not desire to be solitary and Independent. As Affectation of Independency is an error in the Church, so also in the State; hence the Lord tells us here of a Senate and Assembly of Judges. God hath not committed this power to one Magistrate, for that would be a burden too heavy even for a *Moses* alone, Deut. 1. 19. But which is a great mercy, tis committed to many. One man (we say) is no man. Woe to him that is alone and hath none to counsell him. That which ruined *Julius Caesar*, was self-conceitedness and refusing to consult with the Senate. What a sad condition would Nations soon be in if they were subject to the Will, Lust, and Tyranny of one single man? Tis in the multitude of Counsellors that there is safety. Prov. 11. 14. Hence *Moses* appointed many Judges over the people, Exod. 18. 21, 22. Num. 6. 11, 16, 17. and we read of a Senate of seventy Elders and Senators which were appointed by God himself to rule the people, and he ordered Appeals from inferiour Courts, to which all cases of difficulty were referred both in Ecclesiastical and Civil affairs. Deut. 17. 8, 9, 10, 11. 2 Chron. 19. 8. to 11. Appeals are *de jure natura*, they are founded in nature; even Reason tells us that 'tis unfit that any man should be a Judge, witness and accuser in his own cause; no

Julius Caesar Nec in discessura, nec in consilatu consilio Senatus usus est, unde se & Remp. perdidit. Idem fecit Nero qui Senatum capitaliter oderat. Suetonius

Ne unus dumtaxat iudex aq forum sit, qui statim de quovis negotio ferat ultimam sententiam; à qua provocare non licet sed in auctoritate, Rep. plures iudicium gradum esse oportet, ut sit locus provocationi, Platon de Legibus. lib. 6.

The Duty of Magistracy.

wise or sober man will desire such Independency; Solitary Birds are usually Birds of prey; but Sheep, Bees, and Doves which are Congregative creatures, are most harmless and innocent.

Observation 5.

Magistracy is Gods Ordinance. 'Tis no humane device or Politick invention to keep men in awe; but its Original is from heaven; 'tis a Plant of Gods own Planting, which shall never be rooted up so long as the world endures, maugre the malice of all fanatick seditious *Levelers* whatsoever. Indeed when Christ comes to judgement at the end of the world, then and not till then he will put down all Rule and all Authority and Power; for in Heaven there will be no need of them, *1 Cor. 15. 24.* God is the Author, Approver and Defender of Magistracy; from him they have their Mission and Commission; all that rule and reign, are either *Missi*, or *Permissi*: either sent by him (*1 Pet. 2. 14.*) or suffered by him. Usurpers by *Permission* and lawfull Governors by *Commission* from him; the one by his Providence and some kind of approbation, the other by his Ordinance and appointment; for there is no Power but 'tis of God; the Power is his, however men come by it; or however they abuse it; though many have not only acquired it by wicked means, but administred it in a wicked manner: yet still the Magistrates Authority not only *Abstractly* considered in it self, but *Concretely* in the person administering it is of God; *Dan. 2. 21. & 4. 32. Joh. 9. 13. Rom. 13. 1.* *the powers that are, they are of God*; whether the persons be good or bad; yet the Office is from him, and that not only *Permissivè*, *Ordinativè*, *Directivè*; for so sin, sickness, are of God by way of permission, ordering and directing; but Magistracy is of God *approbativè & mandativè* by way of approbation and command. They bear his name; they

Permissio notat aliquod indultum, ordinatio verò mandatum. 3. 2. Permissio est eorum quæ displicent & improbantur; ordinatio verò est eorum quæ cum voluntate & approbatione sunt. Boldwin. Oc.

they wear his Livery, they are employed in his work, he takes their account and rewards them. Hence 'tis that in the Text their Assembly is called Gods Assembly; and their Throne Gods Throne. (1 Chron. 29. 23.) and their judgement Gods Judgement, (Deut. 1. 17. 2 Chron. 19. 6. The Judgement is Gods, i. e. 'tis of God and for God; 'tis of God in respect of Ordination, and for God in respect of Administration. Hence the Apostle calls the Magistrate three times together in express terms, *The Minister of God*, to defend the good, and punish the bad (Rom. 13. 4, 5, 6.) This he could not be, had he not his Power and Authority from God. This made the Psalmist to counsel Kings and Judges not to cast away their office, but to submit to Christ and serve him in their places of Dignity, (Psalm. 2. 10.) he doth not condemn them for being Kings and Rulers, nor doth he bid them leave their places, but he minds them of their duties; and yet it appears that this Psalm was penned for Gospel-times, when Christ should have the Heathen for his Inheritance, and the utmost parts of the earth for his possession: So that the Regulating of Magistracy being here enjoined, the establishing hereof is also plainly implied.

Magistracy is very antient: Murderers and Adulterers were to die by Law long ago, Gen. 9. 6. & 38. 24. and we read of Magistrates all along, as Joseph, Moses, Joshua, The Judges, the Seventy Elders, Eli, Samuel, David, Solomon, Josiah, Jehoshaphat, Hezekiah, &c. these Godly men would never have born Rule if they had ever conceived that the Office had been sinfull. And least any should Object that these are Old Testament Examples, we read also in the New Testament of a Noble man or * Viceroy that believed, (John 4. 46. 50.) and Joseph of Arimathea a Senator and honourable Conncellor; Mark 15. 43. and of a Deputy, Proconsul, or Praetor

* *Tis Basilides, verus quidam, Beza.*

V. *Plura apud Suecanum
de Magistratu Pars quinta.
p. 594.*

that was converted to the faith, *Acts* 13. 7. 12. and *Cornelius* a Centurion, *Acts* 10. 1. 2. yet did they not leave their Office. The *Eunuch* that was Treasurer to the Queen of *Candace*, when he became a Christian, yet we do not read that he left his place, *Acts* 8. 38. *Erastus* the Chamberlain of *Corinth*, did not, because he was a Christian, cast off his government, *Rom.* 16. 23. So *Constantine*, *Theodosius* and other good men, kept their Magistracy still, which they would not have done, had it been unlawfull.

2. In Scripture we find Rules for Rulers (*Exod.* 18. 21. *Deut.* 1. 16, 17. & 25. 1. *Psal.* 2. 10. *Rom.* 13. 3, 4.) Now these would be in vain if there were no Rulers to observe them.

3. God oft sends men to the Magistrate for help in their distress, *Exod.* 22. 9. *Deut.* 17. 8. This God would not do if the Office were unlawfull.

Object. *These are Old Testament proofs. Answer.* Christ sends us to the Magistrate in the New, *Mat.* 5. 25. *Luke* 12. 58. *Paul* when in danger of his life, appeals to the Magistrate, which he would not have done, had it been a sin.

4. We are commanded to *Pray* for Magistrates (*Gen.* 20. 17. & 47. 10. *Jer.* 29. 7. *1 Tim.* 2. 2.) but if their Office were evil, we should rather pray against them. Now we are to pray for nothing but what is good and pleasing unto God.

5. Christ who is the eternal Wisdom of his Father, tells us that *'tis by him that Kings reign and Princes decree justice, yea Nobles and all Judges of the earth*, *Prov.* 8. 15, 16. not only Superiour, but also Inferiour Rules are appointed by Christ; he sets up not only Kings, but Princes and Nobles also; from him they have their Ordination, Conservation and Qualifications; 'tis he that gifts them with wisdom to make good and just Laws for the benefit and peace of their people. 'Tis he that pulls down one and

and sets up another in the Throne, and none may say unto him, What dost thou? *Job* 9. 12. & 12. 18. & 34. 24.

10. The Lord commands Subjects to obey Magistrates and give Honour, and pay Tribute to them; this certainly implies (by the Rule of Relatives) that there must be Magistrates to whom this Honour and Tribute is due: And if every soul must be subject to the Higher Powers, then there must be Higher Powers; to which men must be subject. This enjoying the duty of the Subject, doth establish the authority of the Magistrate; for they are Correlatives and Individuals.

7. That awe and dread which is in the hearts of men toward Magistracy, argues that there is much of God in it. To see so many thousands of men of contrary dispositions, and perverse tempers, yet to live peaceably together under the Government of one man, shews plainly that the hand of God is here.

Object. But some may Object, that if God be the Author of Magistracy, how is it said (*Hosea* 8. 4.) They set up Kings, but not by me, they made Princes, and I knew it not.

Answer. The Answer is easie, They set up Kings by Gods permission, but not by his Approbation. I knew it not (saith God) viz. so as to approve of it. 'Tis true, I let them go on in their own way, but I neither did, nor will take cognizance of what they do so as to bless them in it. Many a man Rules by Providence, not by promise. So then God doth not here disclaim the Ordinance of Magistracy, but the manner of chusing him, viz. in a mutiny, and without any respect to Gods will. Thus *Jeroboam* (of whom 'tis conceived the Prophet *Hosea* speaks) was chosen King by God, *1 Kings* 11. 31. 35. 37. & 12. 15. 24. but the seditious and disorderly manner of chusing him is attributed to the people.

See 8. Arguments more to prove the lawfulness of the Civil Magistrate, in Dr. Featly against the Anabaptist. Article 6. p. 153, 154.

Multa dicuntur non esse à Deo i.e. eo jubente vel approbante, quæ tamen non sunt sine Deo permittente et permittente volente. River.

Use.

*Papa regibus tanquam suis
vassallis suæ potestati sub-
jectis imperat, ut etiam
possit eos instituere & desti-
tuere. August. de Ancona
de Ecclesiast. Potest. q. 46.*

* V. Bellarm. de exempt.
Cler. cap. 2.

*Primum locum tenent Episcopi, & præcipue Pontifex
M. Secundum Presbyteri,
tertium Diaconi aliiq;
Ministri Ecclesiastici;
ultimum Laici, inter quos
etiam reges & Principes
numerantur. Bellarm. de
Laicis lib. cap. 3. 17.*

* See this confuted in
Gerhard de Magistrat. Tom.
6. p. 305. River. in Exod.
p. 1038.

*Siquis tentat excipere, com-
atur decipere; si omnis, quis
vos excepit ab universitate
? Bernard.*

IS Magistracy Gods Ordinance? This then first of
all shews the vileness of *Papists* who exalt the
Pope above the Civil Magistrate, and give him pow-
er over Princes, even to Deposition if they please
not him. These must hold his bason, bring in his
meat, hold his stirrop, lead his Horse, yea be his
Horses (I might say his Asses) to carry him on
their shoulders; and yet you must think he is still
Servus Servorum, or rather *Diabolus Diabolorum*, the
Devil in his *Pontificalibus*. He takes upon him to
transfer Kingdoms, to excommunicate Kings, to
depose one, and set up another in his stead, and to
loose subjects from their Oath of Allegiance and
Fidelity. They look upon Princes as meer Laicks
and Seculars; yea, * *Bellarmino* sticks not to call them
Mundanos & Profanos homines, prophane men, pre-
ferring the Pope and his Shavelings before them.
The Magistrate must not Reform the Church, sup-
press errors, call Synods, nor intermeddle with Re-
ligion. He may indeed defend it, but he must not
* Judge of it, saith *Bellarmino*. Besides, he exempts
his Clergy from the Civil yoke, when *Aaron* the
High Priest was obedient to *Moses* the Magistrate,
Exod. 4. 15. & 32. 21. and Christ himself paid Tri-
bute to *Cæsar*, and yielded obedience to him in Ci-
vil things; besides, the Injunction is universal, *Rom.*
13. 1. *Let every soul be subject to the higher powers;*
i. e. every man, even all that have rational souls
must obey. And 'tis worth observing, that the more
holy any have been, the more respectfull they
have been to Magistrates, as we see in *Joseph*, *Nehemiah*,
David, *Jeremy*, *Daniel*, Christ himself, *Mat.*
17. 27. *John* 19. 11. Paul, *Acts* 23. 5. 1 *Tim.* 2. 1, 2.
yea and *Peter* himself, 1 *Pet.* 2. 13. Tis true, the Pa-
pists do not in words deny the Office of the Civil
Magistrate

Magistrate (as some fanaticks do) Yet in their works they do very much abuse and abase him; by their distinctions of Spiritual and Secular, as if none were holy and had the spirit of God but the Clergy, when the Scripture calls all believers spiritual, 1 *Cor.* 2. 15. *Gal.* 6. 1. besides their setting the Clergy above them, their exempting them from Civil Tributes and Taxes, their * Sanctuaries to preserve murderers from the sword of Justice, together with their doctrine and practice of King-killing, doth abundantly prove that Popery is no friend to Magistracy; and that the Pope is Antichrist, that man of sin, who exalts himself above all that is called God, and carries himself as God, 2 *Thef.* 2. 3, 4.

[If any would see more against these, let him peruse *Parvus in Rem.* 13. 1. *Dub.* 1. *Gerhard. loc. com. de Magistrat.* Tom. 6. p. 458. & 475. *Moulin. de Monarchia contra Bellarm.* una cum *Aboto & Morsono. Willes. Synops. Controvers.* 7. pag. 361. *D. Downam de Antichrist.* lib. 4. cap. 23. p. 246. *Watsons Quodlibets* p. 119. 283, &c. *Rutherford's Due Rights of Presbytery.* Part. 2. Chap. 6. *Sett.* 5. p. 449. and 352. *Mr. Reb. Bolsons Affize Ser. on Prov.* 29. 2. pag. 14. to 32.

2. This cuts down on the other hand the *Donatists*, the *Marcionites*, the *Manichees*, who denied the authority of Magistrates, together with the *Anabaptists*, *Socinians*, * *Millenaries* and *Fifth Monarchy-Men*; who look and long for the abolishing of all Magistracy, that Christ alone might reign amongst the Saints for a thousand yeers. The better an Ordinance, the more are its enemies; and though some of these in words may speak honourably of Magistracy, confessing that God ordained it in the Old Testament, and that 'tis usefull now to keep men in order, and therefore we ought to pay Tribute to them: Yet what they build with one hand, they presently pull down with the other, affirming that Magistracy

* Against Sanctuaries, see *Pet. Martyr contra Asyla*, *Loc. Commun. Classis* 4. cap. 15. *Sett.* 33. & *Gerhard. de Magistrat.* p. 336.

Anabaptistarum error Donatistarum haereticos ruinas fuit. Danaeus.

* *Novi Chiliasae expectant seculum aliquod novissimum, quod vocant Spiritus Sancti, in quo Magistratum omnem sperant abolitum iri, & sublati impiis Christum in his terris visibilem inter ipsos regnaturum, per mille annorum decursum.* *Gerhard.*

is an Office displeasing unto God, and unlawfull for any Christian to bear; they would have a parity and equality amongst Christians, they would have no Superiours, nor Inferiours, but all fellow-creatures well met; as that house is like to be well governed where all are Governours; so that State is like to be well Ruled where all are Rulers. As that body is a Monster which is all Head, so is that which hath no Head. Where all govern there is no Government, and where all are Head there is Order.

These cry down the Coercive punishing power of the Magistrate, and so make him a Mawkin or man of straw, or like a Wooden Head and Golden *Neptune* fixed on the stern only for a shew, but not at all concerned in the steering of the Ship.

2. They cry down all swearing before the Magistrate.

3. They cry down all going to Law before him.

4. They cry down all going to War under him.

5. So long as Magistrates please them, they will extoll them (as the Arminians did in *Germany*) but let Rulers once restrain them in their wicked practices, and then they load them which reproachful Titles, as *Tyrants, Persecutors, the Powers of darkness, incroachers upon peoples liberties, the Antichristian Beast, it will never be peace till it be down*, yea and they rise against them as the *Anabaptists in *Germany* did against their Princes. These Anarchical ones are men of loose lives, and this brings them to loose opinions, 2 *Pet.* 2. 10. These lawless ones cannot endure that any should be Lords over them, *Psal.* 12. 4. They vote down Laws, Magistracy, and Ministry, that they may the more freely enjoy their lusts. These are those Dreamers that despise *Government*, 2 *Pet.* 2. 10. and speak evil of *Dignities*, *Jude* 8, 9, 10. 'Tis not the Person so much as the Office it self that displeaseth these Libertines. These overthrow foundations (*Psal.* 11. 3.) and do what

in

V. The seditious Standard
of the fifth Monarch-men.

V. Sleidans Commentar.
lib. 10.

Seductores isti non Dominos sed Dominatum & ipsum munus à Deo constitutum convitiis incessunt. Sibelius in Judam.

V. Mr. Jekyn on Jude 8.
p. 301, 302. folio.

in them lies to ruine States and Kingdoms. No Common-wealth can long subsist without Government, Prov. 11. 14. Where there is no Pilot, the Ship miscarrieth: and where there is no counsell, the people fall; even the wiser sort of Heathens have extolled Government and Order as an excellent and divine thing; So that these *Brutes* sin even against natural light. There is a great necessity of Order and Government for the Preservation of humane Societies. And no man fitter to Govern (all things considered) then a Christian; he that hath the knowledge and fear of God before his eyes, is fitter to govern the people of God then he that wants it.

Woe then to those Seditious *Quakers* and prophane Libertines of our time, the vilest generation of *Raisers and Revilers of Magistracy and Ministry that ever the Sun beheld. They pretend to extraordinary sanctity, when they have not ordinary manners nor common civility. If ever there were despisers of Dignity and Dominion, these are they. In their words and gestures what Impudence, insolence and irreverence do they shew? These in Gods Dictionary are called *Blasphemers*, 2 Pet. 2. 10. *blaspheming Dignities*, i. e. they make it their work and Trade to go up and down libelling, muttering and murmuring against those in authority. If God spirit calls Rulers *Gods*, we may easily guess what spirit leads those that call them Devils. *Tis dangerous to speak against any of Gods servants, and specially against his servant *Moses*; Numb. 12. 8. Reviling of Judges is expressly forbidden, Exod. 22. 28. and therefore *Flavius* takes up himself with an I will not Brethren that he was the High Priest, Acts 23. 5. And if the Angel would not revile the Devil, much less may we revile Magistrates, Jude 8, 9. Twas a good saying of *Almon* (a commander under the King of Persia) when he

*Abi non est gubernator, cor-
ruit populus. Vulg.*

* *ἢ οὐκ ἔστιν ἀρχὴν ἀδύ-
νατον ἵδ' πῶς ἴ. Aristot.
Polit. l. 4. c. 4.*

*Ordo quid aliud est quam
series quedam superiorum
& inferiorum?*

See Mr. *Baxters* sheet
against the *Quakers*. p. 4.

Βλασφημῶντες, blasphemantes eos.

As *Caligula* was composed of Impudency, so are these of turbulency. *Se nihil magis in natura sua laudare ac probare dixit Caligula, quam ἀδυστοχία, i. e. impudentiam Sueton.*

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Ego te posco ut pugnes contra Alexandrum, non ut illi maledicas. Plutarch in Apotheg.

See Gods Judgements on such, in the Theatre of Gods Judgements, l. 2. c. 2. pag. 158 folio. V. Mr. Jentyn on Jude 3. p. 298. folio.

* See the Large Annor, on Eccles. 10. 8.

had hired a Souldier to fight against *Alexander*, the man began to revile *Alexander*; friend (said *Memnon*) I hired you to fight against *Alexander*, and not to rail on him. These like Beasts bite the hand that feeds them, and crop the Tree that shelters them. They cannot escape the Revenging hand of God. *Miriam* for speaking against *Moses* became a Leper, *Numb.* 12. 10. *Corah* and his company that rose against *Moses*, the earth devoured them alive, *Numb.* 16. Rebellious *Abolom* was hanged in an Oak, and perfidious *Achitophel* hangs himself. The end of *Shimei* and *Sheba* was miserable; and *Zimri* had no peace that slew his Master. The opposers of lawfull Magistracy shall find their calamities to arise suddenly, *Prov.* 24. 22. he that breaketh this hedge, a Serpent shall bite him, * *Eccles.* 10. 8. As God is the Author, so he is the Lover, Preserver and Vir-dicator of his own Ordinance, and he will not suffer the Violators of Government to escape unpunisht, as we see by the experience of so many thousand yeers; how many have still been heaving at it, and yet this Rock abides! they thought to have overthrown it, but they have overthrown themselves. The calling is Gods Ordinance, the person are designed by his providence, and the work concerns his glory, and therefore God looks upon himself as deeply concerned in their quarrel, & takes the despite that is done to them as done to himself, *Ex.* 16. 8. 1 *Sam.* 8. 7. He will resist those that resist his Ordinance, and rise against those that rise against his Vice-gerents. Never yet any hardned himself against God, and prospered. Let the Potsheards strive with the Potsheards of the earth, but woe to him that striveth with his Maker, *Isa.* 45. 11. Though the Sons of *Zeruiab* may be too strong for *David*, yet they are not too strong for the God of *David*; though they be mighty, yet God is Almighty, and will reward such evill doers according to their wickedness, 2 *Sam.* 3. 39.

An



An Answer to the Cavils of Anabaptists, Libertines, &c.

Objection 1.

TIS against Christian Liberty for Christians to be under the power of any but Christ who is our only King and hath made us free, John 8. 32. Gal. 5. 1. Tis a sore slavery to have Magistrates and Lawes to Rule over us, since in Christ all are equal (Gal. 3. 28.) and there is no Distinction of Superiours and Inferiours, of Rulers and Ruled.

Answer.

This is the grand Objection, the great Goliath, their darling, liberty, liberty, overthrow this, and you overthrow all.

1. Answer. Civil subjection to Superiours may well stand with spiritual liberty; for spiritual Priviledges do not abrogate but rather confirm our obedience to them. Paul that had so fully discoursed of Christian liberty, yet oft enjoyns obedience to Magistracy, Rom. 13. 1, &c. 1 Tim. 2. 1, 2. So doth Peter, (1 Pet. 2. 13, 16.) Had this subjection been opposite to our Christian liberty, Christ would never have paid Tribute to Caesar, nor have commanded us to give unto Caesar what is Caesars. Gospel-liberty is a liberty from sin. (2 Cor. 3. 17.) not to sin; a liberty to serve God and not to despise the Ministers of God; Christ never purchased a liberty for us to live as we list, and hold what we

*Sunt tumultuo si spiritus
qui regnum Christi non bene
extolli credunt; nisi aboleantur
omnes terrene potestates;
nec libertate per se data
frui; nisi quod in humana
servitutis iugum excusserint.* Calvin in Rom. 13. 1.

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list, to be Arrians, Arminians, Socinians, &c. This is *Libertinism*, and not spiritual Liberty.

2. Though believers as they are in Christ, are all one and equal, yet considered as they are members of a Politick body and in civil respects, so there is an inequality; and though Christ hath freed us from the curse of the Law, from the Traditions of men (1 Cor 7.23) and from the Tyranny of sin and Satan: yet he hath not freed us from subjection to men according to those ranks and callings he hath set us in: and therefore even in Gospel times we read of Superiours and Inferiours, of Masters and Servants, with directions how they should walk, and promises of Reward to such as faithfully perform the duties of their places, 1 Cor. 7. 21, 22. Ephes. 6. 5. to 9. So that Magistracy is so far from hindring true Christian liberty, that it helps to suppress sin, and so makes us free indeed. Neither is a Politick inequality against a spiritual equality; *Onesimus* was as good a man as *Philemon*, yet for all that *Onesimus* was *Philemons* Servant.

3. The Scripture speaks of Magistracy as a great mercy, and not as a misery or burden to a people; it calls them nursing Fathers, Shields, Shepherds, &c. and the loss of them is reckoned as a sore judgement, Isa. 3. 1. to 5. and the restoring of them as a great mercy, Isa. 1. 26. *I will restore thy Judges as at the first.* 2 Chron. 9. 8. 'tis made a sign of Gods love to a people. Let wicked men and Sons of *Belial* call Government bonds and burdens, (Psal. 2. 3.) yet believers of all men should be the most obedient to Magistrates, (whether they be good or bad) in all lawfull things, of any people in the world, that so they may stop the mouths of gain-sayers, and all the world may see that Rulers have no better friends then such as make conscience of their wayes; for none can be truly loyal, but such as are truly Religious.

4. Though

4. Though Christ be the sole King of his Church, yet is he not the sole King in his Church; for Christs Kingdom doth not oppose but confirm the Magistrates: they are not contrary, but may well subsist together. The Gospel doth not abolish, but establish the Civil Government of the world and makes it better. Neither is our civil subjection to earthly Kings any hinderance of our obedience to our Heavenly King, but doth rather evidence and confirm it. Christ was King of his Church in the Old Testament (he was the same yesterday, that he is to day) and yet he had Magistrates under him then, and why not now? yea he promiseth Magistracy as a blessing in Gospel-times, *1/a. 49. 22, 23. Revil. 21. 24.*

Subordinata non pugnant; nam in Ecclesia Reges Christo summo Regi inserviunt, provide Christus Deum & Cæsarem non opponit sed coniungit. (Mat. 22. 21. Dithmar. See more in Dr. Taylor on Tit. 3. 1. p 544.

Objection 2.

Gods people are an holy, obedient, willing people, and a Law to themselves. But the Law is made for unholy and disordered ones, 1 Tim. 1. 9.

Answ.

Be you never so holy, you must obey; God will have every soul, be they never so holy or righteous in their own eyes, to be subject to the higher Powers. In the Church of Rome there were many Saints, and yet the Apostle commands them all to submit (in civil things) to the Magistrates of those times who were profest Heathens and Tyrants.

Jus divinum quod est ex gratia, non tollit jus humanum quod est ex jure naturali. Aquinas 22. q. 10. art. 10.

2. The best are flesh as well as spirit, as we see in Noab, Lot, David; and if there were not a Law without to restrain, as well as a light within; we know not how far the best may fall; for though the just be a Law to themselves, yet they have lusts still within themselves which many times call for coercion and correction from the Magistrate. A good man saith, as the Martyr said once at the stake, when they went to bind him to the stake, That needs

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needs not (said the Martyr). yet since I am flesh as well as spirit, you may bind me if you please: So a good man though he hath Gods Law within his heart, and he delights to do his will, and so need the less binding; yet since he knows the rebellion of the flesh and the deceit of his own heart, he desires as many restraints as may be, to hedge up his way and keep him from sinning against God.

3. Though Gods people be holy and obedient, yet they are mixt amongst the wicked, and so have great need of the Magistrates sword to defend them from the violence of unreasonable men, *1 Tim. 2.2.* So that albeit good men should do no evil themselves (though we see Doves many times and sheep fight one with another, and have need of some to part them) yet they may quickly suffer evil, if the Magistrate and his Laws do not protect them.

4. Though the Law be not made for the condemnation of the Righteous, yet tis ordained for a Rule to direct and guide him. This Law he cheerfully obeys, because it confines him to live in that element where he would live, as if one should be confined to Paradise where he would be, though there were no Law to confine him to it. So then the Magistrate is not a terrour to him because he doth well, and doth spontaneously obey his Laws.

Objection 3.

God forbids the killing of men, and saith, he that takes the sword shall perish by the sword, Mat. 26. 52. and hath promised that in Gospel-times they shall not hurt or destroy in all his holy Mountain. Isa. 11. 9. & 60. 18. Hence the Socinians and gross Anabaptists gather, that offenders now must not be put to death.

Answer.

Answer.

2. God forbids any *Private* person to kill, or to take up the sword by way of private revenge, without a call; but what is this to the *Magistrate* who is a publick person, and executes the judgement of God on sinners, as his Vice-gerent and commissioned from him so to do? for he is the Minister of God for wrath to them that do ill. 'Tis his glory to cut off the wicked from Gods City, and he hath many commands so to do, *Gen. 9. 6. Exod. 21. 14. Numb. 35. 30. 10. 34. Mat. 5. 21, 22. Rom. 13. 4. Rev. 13. 10.* So that those who would have guilty persons spared, they dispute not against us, but God, who hath commanded that blasphemous and notorious sinners should be cut off.

Occidere hominem non semper est criminofum, fed malitia non legibus occidere criminofum. Danzus. Magistratus non sunt homicida, fed malicida. Bernard.

2. That Text speaks of Gospel-converts, not of Magistrates, and shews the sweet peace and amity that in those dayes shall be amongst believers.

Objection 4.

The Lord was angry with the Israelites because they asked for a King, (1 Sam. 8. 6, 7.) Ergo Kingly Government is unlawfull.

Answer.

Non fequitur; for the Lord was not angry with them *simply* and absolutely for asking a King (for Monarchy is not in it self displeasing to God, as we see in *David, Hezekiah, Jofiah, &c.* but for desiring to have a King out of an affectation of Novelty, being weary of that Government which God had established, and desirous to be in fashion like the Egyptians, Medes, Persians, Caldeans and other Heathenish Idolaters round about them, *ver. 5.* and 20. and out of ambition and confidence in a King as able to protect them, and diffidence in God as unable to defend them in his own way. He was also angry

Est fallacia à dicto secundum quid ad dictum simpliciter.

Peccaverunt quia petunt regem inconsulto, immo invito Deo; Deus enim instituerat judicium Aristocratiam; hanc ergo ipsi in Monarchiam mutare non debebant, nisi Volente & munitante Deo, à Lapide.

E

with

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See more in the large Annotations; and *weems* 3. Vol. 6. 3. P. 2. p. 12, &c.

with them for their Ingratitude toward holy and industrious *Samuel* who had deserved so well of them, having spent himself wholly in their service.

2. The Lord himself elected *Saul* to be King over his people, and qualified him for his office, and expressly commanded *Samuel* to anoint him King over *Israel*; which he would not have done, had that office in it self been displeasing to him.

3. We may Retort this place on the Anabaptists themselves; seeing the Israelites here in rejecting *Samuel*, are said to reject God, it hence appears that Magistracy is Gods Ordinance, which whosoever opposeth, that man opposeth not men but God.

Objection 5.

We may not Resist nor render evil for evil, Mat. 5. 39. Rom. 12. 17.

Answer.

These places condemn not Ordinate and publick revenge, which God hath committed to the Magistrate, who for good ends and without any hatred to the person of any, is to do justice on them. So that albeit I may not offend others, yet I may defend my self, and crave the Magistrates help who by office is bound to execute justice on evil doers.

2. If they stick to the letter of the Text, this will take away the power of Parents, and Masters; for they in their places do resist evils, and punish offenders.

Objection 6.

We are forbidden to Judge, Mat. 7. 1. Rom. 14. 4. 1 Cor. 4. 5.

Answer.

These places condemn rash, private, uncharitable and unreasonable Judging; they do not condemn Publick

Est fallacia à dicto secundum quid.

Publick, Political or Ecclesiastical Judging.

Objection 7.

Magistracy belonged to the Jews who were Children (Gal. 4. 1.) and not to Christians who are grown to perfection.

Answer.

1. Magistracy belonged to the Gentiles as well as to the Jews, as appears by *Nebuchadnezzar, Cyrus, Alexander, Augustus, &c.*

2. Christ himself approved of Magistracy in Gospel-times; and the Prophecies of Gospel-times shew that Kings should be servants to Christ and his Church, *Psal. 2. 10, 11. & 72. 11. Isa. 49. 22, 23. & 60. 3. 10, 11, 16. Rev. 21. 24.* even the holy City that comes from heaven, yet shall have Kings to Rule in it and defend it.

3. The world is now fuller of people, and more wicked (all circumstances of Light and Privileges considered) then in the Jewish times; and therefore if they had need of Magistrates to suppress sin, and preserve Gods people in peace, much more have we. The Devil is as busie, yea more busie now then ever, and his agents as active to seduce us as ever they were amongst the Jews.

4. If man in the state of innocency should have had a Paternal and lovely, not Lordly subordination and order; surely we have more need of it in this state of Apostacy; and those that talk so much of perfection, shew no such perfection, but that Magistrates are needfull to make them better. Men are more perfect sinners now, sinning against greater light and greater love then ever. These under pretence of perfection bring in confusion; and if the Apostolical Churches (that had such an extraordinary measure of the Spirit) had yet need of Magistrates, and are oft commanded to obey them,

V. River. in Genes. 1. Exercit. 10. in fine.

Dum fanatici Anabaptistae perfectionem jactant, rerum omnium confusionem inducunt, & perfectionis colore totum Christianum orbem nectunt evertere, Zeppes de legib. Mos. l. 2. c. 5.

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Rom. 13. *Titus* 3. 1, 2. then it favours strongly of Pride and self-conceitedness for any in our dayes to think themselves more perfect then those Primitive Christians.

Objection 8.

There is but one Lord, Ephes. 4. 5. *and no man can serve two Masters.*

Answer.

Though there be but one Primary, Principal, absolute Lord and Judge, yet there are many subordinate ones.

2. Our Saviour doth not simply say that no man can serve two Masters, but (as the context shews) he speaks of serving two contrary Masters; such as God and Mammon, which command contrary things, and have contrary wayes, ends and principles; no man can serve two such contrary Masters. But Christ and Magistracy are not contrary, but subordinate, and therefore the Magistrate is called *His Minister* for our good.

Objection 9.

Most Magistrates are corrupt and wicked, of all the Kings of Israel there were not past four that were good. They are most of them Tyrants and Oppressors, they are briars and brambles, not Olives and Vines that seek for Kingdoms. Judges 9. *Ergo down with them all.*

Answer.

Est fallacia Accidentis.

Magistratus Essentialiter, intrinsicè, & per se bonus est; per accidentè, abusive & in ipso persona malus.

This is like Anapristical Logick, Because some abuse meat, drink, light, money, cloaths, &c. *Ergo* away with them all. Who knows not that the *abuse* of a thing must not take away the *use* of it? Though the person may be bad, yet the office is good. *Judas* was bad, yet the Apostolical Office was good.

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A persona ad rem non valet argumentum. Vitium persona non vitiat officium.

2. As for that Place, *Judges 9*. 1. Tis Allegorical, and so but a sorry foundation to build an Argument upon. 2. It speaks not against Magistracy in general, but against *Abimelech* who usurped the Kingdom, *ver. 1*.

Objection 10.

2 *Cor. 10*. 4. The weapons of our warfare are not carnal. *Ergo the sword of the Magistrate is useless.*

Answer.

Non sequitur; for the Apostle doth not speak there of Magistracy, but of the Ministry, *q. d.* the weapons of our warfare who are in the Ministry, are spiritual, not carnal; we do not look to prevail by eloquence and fine speeches, by flattery and dissimulation, or by worldly force and power; but by the mighty power of the Gospel which is able (through the help of God) to pull down the strongest hold of flesh and blood.

Objection 11.

John 8. *Our Saviour would not punish the woman taken in adultery. Ergo, the Magistrate must not punish offenders.*

Answer.

Non sequitur. Twas the Magistrates duty to punish such; but Christ having no Commission to meddle with the sword, let her go. But of this elsewhere.

See my Commentary on
2 *Tim.* 3. 3. p. 103. 104.
where this Text is fully
vindicated.

Objection 12.

The Magistrate is called an Humane Ordinance. Ergo it may be pulled down by man, 1 Pet. 2. 13.

*Ad personam non humanam
na creatio.*

Answer.

Kliron appellatio ad Deum primum autorem nos revocat; etsi enim Magistratus creati i. e. ordinari etiam ab hominibus dicuntur; primus tamen eorum creator propriè est solus Deus, cui primitus omnis creatio competit. Sibellius. The Substance of the Power is of God, but the specification of the circumstances in respect of Place, Person, Title, continuance, customs, &c. is of man. D. Sanderfon ad Magistrat. p. 183. Regimen ipsum est juris divini; at determinatio ejus ad certam formam Monarchiæ vel Aristocratiæ pertinet ad jus Gentium.

See more, *Lex Rex*. p. 3. 9.

Non sequitur; for Magistracy is called the Ordinance of man, or an Human creation, not because twas invented by man, or hath its Original from him; for all power is from God; though men may chuse the man, yet tis God that confers the power, and commands us to obey him for his sake, i. e. because tis his will to govern us by such. But it is called the Ordinance of man, 1. *Subjectivè*, because it is seated in man, and is managed by him; and the choice of the kinds of Magistrates is (for the most part) left unto men, to chuse what form of Government is most commodious for them; that so they might more willingly yield obedience to them; hence some have Kings, some Consuls, some Protectors, some Emperors. Now second causes do not exclude but include the first; though men chuse mediately, yet God orders and disposeth all by his overruling power to his own praise; so that in respect of their Original, appointment, and Institution, they are an Ordinance of God. 2. *Objectivè*, because it handleth humane affairs. 3. *Finaliter*, in respect of its end, twas ordained for the benefit of man, and for the preservation of humane Society.

Objection 13.

Revel. 4. 10, 11. *The twenty four Elders cast their Crowns before the Throne. Ergo Magistrates (when they are converted to Christianity) must cast away their Crowns.*

Answer.

Anabaptistick Logick still!

1. The Text is a Vision, and Arguments grounded on Visions are very weak and seldom demonstrative.

2. The Text doth not speak of Magistrates, but of the

Theologia Symbolica non est argumentativa.

the whole Church Triumphant, represented here by the twenty four Elders, (for as the twelve Patriarchs in the Old Testament were as it were the root of the Israelitish Church; so the twelve Apostles by their doctrine were as it were the foundation and Original of the Christian Church) who cast their Crowns before the Throne, acknowledging all they have to be of free grace and mercy, not merit.

3. Suppose it did speak of the Christian Magistrate, yet the sense of the place would amount but to this. That since Magistrates have received their honour and dignity from Christ, therefore they lay all at his feet again, giving all the praise of what they are and have, to him who was the donour of them.

Ad litteram loquitur de primariis (immo de omnibus) Sanctis utriusq. Testamenti, qui jam beati in Cælo vident, adorant & celebrant Deum. à Lapide.

Coronas suas ante thronum mittere, est certaminum suorum Victorias non sibi tribuere, sed Deo, ut ad illum referant gloriam laudis, à quo se sciunt vires accepisse certaminis. Greg. Moral. l. 22.

He that would see all Cavils more fully answered, may peruse D. Featly, *Dissert. dipt.* p. 161. edit. 6.

Use 2.

IS Magistracy Gods Ordinance? Then it will necessarily follow that a Christian may with a safe conscience undertake that office when called to it; that Order which is just, holy and good, must needs be pleasing unto God, and so may safely be undertaken by good men; but Magistracy being Gods Ordinance must needs be so: for all Gods works and Ordinances are honourable and glorious, and do ennoble, not debase the creature; *Psal. 111. 3.* As the Ministry is Gods Ordinance, and Marriage is Gods Ordinance; so they are pure and good, and a man may live in those conditions with a pure conscience, pleasing to God; so *à Pari*, for the same Reason, since Magistracy is Gods Ordinance, a Christian may lead a life pleasing to God in that Office. And the *Examples* of all those good men that in the Old and New Testament have borne that Office (as I have shewed before) and have been high in Gods favour, shews plainly that the

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the office may be undertaken by Pious men.

2. That which God hath promised as a choice mercy to his people in Gospel-times, the Administration of that cannot be unlawful; but such is Magistracy, as hath been fully proved before.

3. Is Magistracy Gods Ordinance? *then none may assume it, or enter upon it without a Call from him.* As in the Ministry no man may take that honour to himself but he that is called; so in the Magistracy none may assume this office to himself, but he that is called of God, either mediately or immediately. ordinarily or extraordinarily. As no man can preach *pure* and authoritatively but he that is sent: so no man can execute Justice juridically and authoritatively but he that is sent. Tis true, it may be some private persons may have abler gifts for Magistracy, then some that are in office, yet may he in no wise exercise those gifts without a call; and if he should condemn and execute a man, tis *murder* in him, because God never commissioned him to such a work. As God was angry with *Corah, Dathan and Abiram* for opposing *Moses* as well as *Aaron*; So he is the same God to the same sinners still. As two things must concur to make a Gospel Minister, viz.

1. Gifts. 2. A Power to execute those gifts. So these two must concur to make a Magistrate.

1. *Gifts* and Qualifications fit for his place.

2. *A Commission and Call* to execute those gifts. Skill to govern, Power to mannage that skill, and will to actuate both, make a compleat Magistrate.

* Let a man be never so well gifted or graced, were he as holy as *Job*, as wise as *Solomon*, as learned as *Moses* and *Daniel*, yet without a call and solemn designation to this work, he may not act as a Magistrate; or if he do, he can look for no success or blessing from God in what he doth. These fight against God and cannot prosper; they break that ranck and order which God hath set up in the world.

Tis

Cum gubernatio sit ordo divinitus institutus, atq; ad Deum ipse praei gubernationi Politicae, non est cuiusvis sibi arrogare illud imperium divinum; aut se iudicem loco Dei constituere. Molerus in Psalm. 82. 1. Tis not every mans work to Rule, but only such as are appointed (2 Chron. 19. 5) and have commission.

⁂ Auctoritas, resistit (Rom. 13. 2.) est verbum emphaticum, q. d. qui Magistratibus resistit, contra ordinem divinum se quasi ordinat. Dithmar, Polit.

Tis *per me* and not *per se* that Kings reign, *Prov.* 8. 15. tis God that hath made them Magistrates as well as men, and not they themselves, *Psal.* 100. 3. Judging and Preaching are not meer acts of Gifts, but Office. Let every man therefore abide in that calling wherein he is called; for they are oftentimes most insufficient, who think themselves most sufficient for this weighty calling. Ambition is an argument of unworthiness; *Ne sit qui ambit*, let not him speed that sues; let not those be preferred that would have places, but such as places would have. Tis rebellious *Abisolom* (2 *Sam.* 15. 4.) and Tyrannical *Abimelech* that sue for rule. The fat Olive, the fruitfull Vine, and pleasant Fig tree refuse preferment; but tis the scratching *Bramble*, the tearing Briar, an empty Keck, a worthless and fruitless shrub, that hath no shadow to refresh, but is full of prickles, good for nothing but to stop gaps, and after to be burnt, which desires to Tyrannize over people, *Judges* 9. 8. to 16. Good men are modest, they know Honours are Burdens, and they will not meddle with them till they be called to them. They that are worthy, must be sued to; they are sooner found in retirement then in Popularity; as *Moses* following *Jethro's* Flock, *Gideon* in the Barn, *David* at the Fold, *Saul* hid amongst the Stuff, 1 *Sam.* 10. 22. and * *Lucius Quintus Cincinnatus* was called from the Plough to be Dictator.

4. This is matter of singular Consolation to Magistrates, that since their Office is Gods Ordinance, he will defend it against all the rage of men and Devils; he is the God of Order, and he'l preserve it in despite of all its enemies. As he calls his to Dignity, so he'l keep them in it, *Psal.* 132. 17, 18. *Isa.* 42. 6. & 45. 13. as the Judgement is not yours but Gods, so he'l assist you in it against all Opposers, be they never so great, *Joshua* 1. 5. 2 *Chron.* 19. 6. He that hath set the Crown upon your heads,

Tu supplex ora, tu protege, tuq; labora. Let Ministers preach and pray; Magistrates defend, Husbandmen till, and others do the duties of their places. *Luther.*

V. *Florus de Gest. Rom.* l. 1. cap. 11.

V. *Mr. Woodward's Kings Chronicle* of the good Kings of *Judah*. A Treatise worthy the serious perusal of all Magistrates.

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*Omnis qui regit, est tanquam
signum in quod omnia ja-
cunt. Satan & mundus di-
rigunt. Luther,*

will keep it there; if you uphold his Kingdom, he'll uphold yours; if you be mindfull of Gods work, he will not be unmindfull of your reward, *Nehem.* 13. 22. *Isa.* 38. 3. Keep Gods way, and he'll keep you, as he did *Moses, Joshua, Hezekiah, J. fish, David, Constantine, Theodosius* and others. Though you meet with many troubles, run many hazards, and pass through many dangers and difficulties by reason of Atheists, Idolaters, Libertines and all the rabble of Hell, yet in six troubles the Lord will be with you, and in the seventh he will not leave you; he'll be your assistant in your labours, your comforter in tentations, your director in straits, and your *Oedipus* in doubts; he will subdue your people under you, and incline their hearts to obedience, *Psal.* 47. 3. & 144. 10. he'll give you Peace of Conscience in the faithfull discharge of your duty, and a Crown of glory hereafter.

'Tis very necessary in these Tumultuous times for Magistrates to be well assured that their calling is from God, it will wonderfully uphold their spirits in a time of trial. When *Luther* had writ a Book in defence of the Civil Magistrate, and proved it to be Gods Ordinance, and very pleasing to him; when *Frederick Duke of Saxony* had read it, 'tis said that for Joy he lifted up his hands to Heaven and gave thanks to God that now he knew out of the Holy Scriptures that his calling was ordained of God, and that with a good conscience he might now perform the duties of it. 'Tis an act of *Dignation* and not of *Indigence* that God makes use of any to be Instruments of conveying his blessing to others; *hoc agens liberrimum*, he can do his own work without us, he needs us not. 'Tis a great honour that he is pleased to imploy us either in Magistracy or Ministry; when he hath once invested us in those offices, and we discharge them faithfully, he

he takes the despight that is done to us, as done to himself, 1 *Thiss*. 4.8. When the Israelites rejected *Samuel*, God comforts him with this, *they have not rejected thee, but they have rejected me*, who set thee as a Judge over them, and have gited thee with graces for the faithfull discharge of thy office, 1 *Sam*. 8.7. You are Gods more immediate Servants, *Jer*. 27.6. *Rom*. 13.2. the dishonour that is done to you, reflects upon your Master: and if *David* so sharply revenged the abuse that was done to his Embassadors by the Amonites, (1 *Sam*. 10.45.) let not the *Levelling Ammonites* of our time who vilifie both Magistracy and Ministry, think to escape unpunished. 1 *Sam*. 26.9. *Prov*. 17.11. & 24.21, 22. *Rom*. 13.2. Magistrates are called *Fathers*: and he that cursed his Father was to die for it, *Lev*. 20.9.

5. *Bless God for Magistracy*. Every day we should be praising him for this Ordinance; that we can rise in Peace, and rest in Peace; Travail in Peace, and come to Gods house in Peace, and sit every man under his own Vine and Fig-tree in Peace; all this and a thousand times more we enjoy by the means of Magistracy, 1 *Kings* 4.25. *Micah* 4.4. Tis these *Mordecays* that bring Wealth and Peace to a People, *Hester*. 10.3. Magistrates are the greatest Servants in the world; they wake that we may sleep, they labour that we may rest in Peace; by them violence is suppressed, Justice executed, Religion maintained, and humane Societies preserved, (*Psa*. 72. *per totum*. & 85. 10, 11, 12, 13.) These are (or should be) eyes to the blind, legs to the lame, terrors to the wicked, Towers to the Righteous, Fathers to the Fatherless, Widows and oppressed.

Take away Government, and what would Nations be but Dens of Devils, and Cages of unclean Birds? We see how wickedness abounds though we have Magistrates to restrain it; but Oh the abominations that would be in the world if there were

Omnium somnos illius Vigilantia defendit, omnium otium illius labor, omnium delictas illius industria, omnium vacationem illius occupatio. Seneca.

Remota justitia quid sunt regna nisi magna Latrocinia? August. de Civitate Dei. l. 4. c. 4.

Nisi rectiores civitatum essent, feriores feris viveremus vitam, non mordentes tantum, sed & vorantes alio alii. Grotius de jure belli. l. 1. cap. 4. §. 1. See more Mr. Jenkyn on Jude 8. Obser. 1. p. 299. folio.

Sine imperio nec domus ulla, nec civitas, nec gens, nec hominum universum genus stare, nec ipse mundus durare potest. Cicero lib. 3. de Legib.

Perfis lex erat, ut à morte regis, legum & juris intermissio per quinque dies fieret, ut intelligerent subditi in quanto pretio regem ac legem haberi debeat. Stobæus Serm. 42. p. 294.

no Government! What Idolatry, Witchcraft, Blasphemy, Heresie, Murder, Theft, Atheism, Barbarism, Routs and Riots, Cruelty and Villany would overflow in all places? *When there was no King in Israel, then every mans lust was a Law*, and they fell to Idolatry, uncleanness and much wickedness, as appears, *Judges* 17. 6. and 18. ult. and 19. 1. hence the taking away of the Judge and the Prophet is reckoned as a sore judgement, and the very inlet to Oppression and Confusion, *Isa.* 3. 1, 2, 5. & 24. 1, 2. *Amos* 2. 3. *Hosea* 10. 3. & 13. 11. Amongst all those heavy curses which *David* calls for against his malicious enemies, this is the first, *Let a wicked man Rule over him*, *Psal.* 109. 6. What's an Army without a General, a School without a Master, a Family without a Governour, or a Nation without Rulers? they need no forreign force to destroy them, they would soon destroy themselves, *Hab.* 1. 13. 14.

Stobæus tells us of a *Persian Law*, that after the death of their King every man had five dayes liberty to do what he pleased, that by beholding the wickedness and disorder of those few dayes, they might prize Government the better all their dayes after. When *Moses* was absent but forty dayes in the Mount, the Israelites presently worship a Calf. In the Book of *Judges* we read of the death of *Ehud*, *Gideon* and their Governours, and presently the people change their Gods, and did evil in the sight of the Lord to their own destruction, *Judges* 2. 19, 20. & 4. 2. & 8. 33. Take Government out of the world, and then take the Sun out of the Firmament, and leave it no more a *κόσμος*, a beautifull structure, but a *χαῖος*, a confused heap; without this men would be like *Ismael*, wild men, every mans hand would be against his Brother, *Gen.* 26. 12.

'Tis reported of *Maximilian* the Emperor that as
off.

oft as he paffed by the Gallows he would put off his Hat and falute it, with a *Salve Sancta iustitia! All hail Holy Justice.* Of all people Christians have most cause to blefs God for it, for they are expofed more to the malice of wicked men by reason of their profeflion and principles which are fo oppofite to the wayes of the world; fo that they are as Lambs amongst Lions, as Sheep amongst Wolves, as a Lilly amongst Thorns, which would loon be devoured, did not the great Shepherd of the flock raife up Shepherds, under him to defend it. Thefe are the Minifters of God for our good; 1. For our natural good, for our lives. 2. Civil good, for our Eftate. 3. Moral, for defence of us in goodnefs. 4. Spiritual, to protect the Gospel; and this good is reduced by the Apostle to three heads, (1 Tim. 2. 2.) *Peace, Piety and Honesty.* They are a means under God to preferve the lives of us and ours, our Goods, Sabbaths, Ordinances, and all that is neer and dear to us: So that when Goverment fails, 1. Order fails, 2. Religion fails, 3. Justice fails, 4. Strength fails, 5. Wealth fails, 6. Honour fails, 7. Peace fails: all this is abundantly proved by a learned Pen. As where there is no Miniftry, the people perifh; fo where there is no Magistracy, the people come to ruine, *Prov. 11. 14.* There are Shields to defend us, Fathers to tender us, yea nurfing Fathers to carry us in their bofoms, Pillars that under God uphold the world that it fall not into confufion, and the very life of the State, *Lam. 4. 20.*

How great then is the fin of thofe ungratefull men who vilifie Magistracy and by confequence do contemn the goodnefs and providence of God to the Sons of men! yea they contemn that which is the greateft glory and choice priviledge of a Nation. When *David* would fet forth the glory of *Jerusalem*, he tells us, *there fit the Thrones of Judgement, &c.* there fit the Judges who adminifter juftice to

Mr. Nath. Ward in his Faft Sermon Ezek. 19. 14. p. 9, 10, 11, &c.

Magistratus est illud vinculum per quod resp. coheret, est spiritus ille vitalis quem haec tot millia trahunt, nihil ipsa per se futura nisi onus & praeda, si mens illa imperiis subtrahatur. Seneca de clement. l. 1. c. 4.

Quis cogitando, nedom dicendo consequi potest, quam beata sit res sub bono & salutari principe vivere, qui & gloriam Dei & salutem reipublice quaerit, augere & conservet? Dona sunt haec, & ut Scriptura loquitur, benedictiones Dei opulentissima. Luther in Praef. ad Principes.

all, and keep all in Peace, *Psalm 122. 5.* hence tis promised as a great blessing to an obedient people, that they shall have Governours to rule them; *and their eyes shall see the King in his glory, Isa. 33. 17. Jer. 17. 24, 25.* as tis reckoned for a choice mercy to *have our own Sons for Prophets (Amos 2. 11.)* To be taught by strangers who are called to the work, is a mercy; but to be taught by our own sons raised and fitted for the work of the Ministry, that heightens the mercy; *I raised up your Sons for Prophets, of your young men for Nazaries;* and as good Ministers are promised as a special blessing (*Isa. 30. 20. Jer. 3. 15. Rom. 15. 29.*) so tis promised as a special blessing that our Nobles shall be of our selves, and our Governours shall proceed from the midst of us, *Jer. 30. 21.* Strangers shall not rule over them, nor keep them in slavery, but they should have Governours of their own, that would be tender over them. Tis a sign of Gods love to a people when he gives them Rulers that will execute justice amongst them. *1 Kings 10. 9. 2 Chron. 2. 11. & 9. 8.* when a people is but willing to obey, Violence shall no more be heard in the land, nor wasting and destruction in their borders, but he'll *restore their Judges as at the first, and their Counsellors as at the beginning, (Isa. 1. 25. & 60. 18.)* and under them, shall all humane abilities be improved to the highest apex and utmost excellency; all callings, Laws, Learning, Valour, Religion, Arts and Faculties thrive and flourish with much happiness and success under the wings and warmth of a Godly Government. Oh then let us bless the God of Heaven who is pleased to Govern man by men; as tis a mercy in the Church that he teacheth us by men like our selves, so tis a mercy in the State that he rules us by men who are (or at least wise ought to be) sensible of our Infirmities, and to whom we may have familiar recourse in our necessities; if the Lord

See more Caryl on Job 29.
7. p. 476. 477.

Lord himself, or an Angel should appear, we could not endure the sight; tis a great mercy and argues his tender love unto mankind that he hath set his own name upon our Governours, and adorned them with the gifts of his Spirit, fitting them for such noble employment.

6. Since Magistrates are set up by God, tis our duty to Reverence them as his Vicars and Deputies, and that not only for fear of his wrath (which yet must not be slighted, *Prov.* 16. 14. & 19. 20.) but out of Obedience to Gods command, who bids us honour them, *Rom.* 13. 5. and joins them with himself, *Prov.* 24. 21. * *1 Pet.* 2. 17. This Reverence

must be {
Corde,
Ore,
Opere.

1. It must not be complemental but Cordial, we must not once harbour an evil thought against them; for God will find out a way to reveal and revenge it, *Ecclis.* 10. 8. 20. But we must pray for them. What if they be Heathens and Persecutors, and neglect their duty? yet we must not neglect ours, *Numb.* 27. 16. *Dan.* 6. 21. Nero, Decius, Dioclesian, were Heathenish Tyrants, yet he bids us pray for them, *1 Tim.* 2. 2. and the Primitive Christians prayed for such. Magistrates are encompassed with many cares, fears, dangers and difficulties; we should therefore by Prayer hold up Moses his hands that he faint not, and beseech the Lord to enrich them with all graces fit for their places, as Knowledge, Zeal, Sincerity, &c. As every one receives benefit by the Magistrate, so every one should pray for him, and bear his part in this service; as those basse Idolaters did in their blind way, *Jer.* 7. 18. the Children gather wood, the Fathers kindle a fire, and the women knead the dough, every one doth something. Magistrates and Ministers of all men have most need of

Fear is of a Preservative nature, and makes men keep within compass. *φύλαξις ἐν φόβῳ τοῦ κυρίου* *Aristot.*

* Sub honorandi verbo sinceram ac candidam estimationem complectitur, & regem cum D^o coniungens, sancta cuiusdam Venerationis ac dignitatis plenum esse ostendit. Calvin Instit. l. 4. c. 20. §. 22.

† V. Tertul. in Apolog. c. 30. *Movemur charitatem Pauli, qui pro tali rege vel potius tam impio Tyranno tamen Christianos omnes Deum vult orare, nec pro solo Nerone, sed pro omnibus illi similibus. Soto.*

Quo magis est abies pro-
cera, rueritque Euiis.

Culmina non valles fulmi-
mina torta petunt. Verinus.

"Si tam prompti essemus ad
preces pro Magistratibus

fundendas, quam parati su-
mus ad detrabendum ac

maledicendum ipsis; ne res
nostre melius haberent.

Bugenhad. See more
Caryl Serm. on Psal. 72.

2. p. 30. Downams War-
far. 2. P. l. 2. c. 12. §. 6.

627, 8. p. 500, &c.

of our Prayers; they are the common Buts against which Satan and his agents shoot all their arrows; he overlooks small and great, and dischargeth principally at the Kings of *Israel*. Many can * rail, but few pray for them, which makes things go so ill with us. Besides, in Praying for them we pray for our selves; in their Peace lies our Peace and the Peace of the Churches; hence Gods people when they were Captives in *Babylon*, yet must pray for its Peace on this very account, *Jer.* 29. 7. Besides, Kings hearts are in the hand of God, and at the Prayers of his People he turns them, *Nehemiah* 2. 4. *Hest.* 4. 16. & 5. 2. *Job.* 12. 24. *Prov.* 21. 1. Yea we must not only *Pray* but *Preach* for them too. *Titus* 3. 1. men must often be put in mind of their duty to Superiours; many look upon themselves as fellow-creatures with Magistrates, but God will have men know their places, and learn subjection.

2. We must give them Reverent and respectfull *Titles*. *Aaron* calls *Moses*, my Lord, *Exod.* 23. 22. The woman of *Tekoa* calls *David* an Angel, *2 Sam.* 14. 17. and so doth *Mephibosheth*, *2 Sam.* 19. 27. They are the Fathers of our Countrey; and he that curseth Father or Mother, must die for it, *Exod.* 20. 12. & 21. 15. 17. Reviling speeches do rather exasperate then mend men. Tis our duty to make the best construction of their actions, interpreting nothing Sinisterly, but concealing their infirmities, and with *Shew* and *Yaphet* go backward and cover them; we must not suffer them in their persons or actions to be traduced or dishonoured; but if we must (as occasion requires) lay down our lives for our Brethren, then much more for the Fathers and defenders of the Nation, *1 John* 3. 16. Tis therefore made the brand of Libertines and profane persons to despise Government and to speak evil of dignities, *2 Pet.* 2. 10. *1 John* 8.

3. By *Reverent Gestures*, uncovering the Head, bowing

bowing the knee and making obeysance to them, as *Nathan* and *Arannah* did to *David*, 1 *Kings* 1. 23. 2 *Sam.* 24. 20. So when *Joseph* was made Viceroy and Governour of *Egypt*, they cry before him *Abrech*, bow the Knee, *Gen.* 41. 43. Our deportment before them must savour of Humility and not of Insolency, *Levit.* 19. 32. *Job.* 29. 7, 8. *Eccles.* 8. 3. Next to the honour which we owe to God himself, we owe respect and ought to honour Magistrates, by a prompt obeying their just and lawfull commands, in * Civil and Political affairs, (1 *Sam.* 22. 14.) As our obedience to God, so our obedience to the Ministers of God should be made known to all men, *Rom.* 16. 19. Tis reported of the *Kings of Peru* that they were wont to use a Tassel, or Fringe made of red Wool which they wore upon their heads, and when they sent any Governour to Rule as Viceroy in any part of the Realm, they delivered him one of the threads of their Tassel, and for one of those simple threads he was as much obeyed as if he had been the King himself. Yet the Laws of men do not simply and per se bind the conscience, but only derivative so far as they are grounded on Gods Law, and are agreeable thereto. We must so give to *Cesar* his dues that we rob not God of his *, *Luke* 20. 25. for the Subject is not bound to obey in all things, but only so far as Gods glory is untoucht. Hence the Lord punisht *Ephraim* for obeying the sinfull commands of wicked men, *Hosea* 5. 11. and the Israelites smarted for obeying *Jeroboams* wicked command in worshipping the Golden Calves, 1 *Kings* 12. 29, 30. In this sense we may not be the servants of men, 1 *Cor.* 7. 23. Tis true we may and must obey their hard commands, but never their * sinfull. We must so honour the King, that withal we fear God, (*Prov.* 24. 21. 1 *Pet.* 2. 17.) and obey them in, but not against the Lord, *Ephes.* 6. 1. Such flatterers as obey their

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wicked

Imaginem Dei rex gestat. idcirco colendus & amandus est, si non propter se, saltem Vocations & sanctionis sue causa. Aug. de Vet & N. Test.

* The Laws of men properly bind the outward man, the Conscience God reserves for himself. *Byfield* on 1 *Pet.* 2. 13. p. 430, 431.

Lex regum tum demum obligant conscientiam, cum promulgant ea quae Deus praecipit.

* See Mr. Hieron on that Text, after *Psal.* 52. p. 446.

V. Woodward Kings Chronicle of the bad Kings of Judah. p. 87. Malo in malo non est obediendum.

Et si parendum in omnibus patri, in eo non parendum quo efficitur ne pater sit. Seneca l. 2. contr. 9.

*Contemne potestatem timen-
do majorem potestatem; ille
corpus, hic animam perdere
potest; illo gladium, hic
minatur Gehennam. Aug.
Hom. 6. de verbis Domini.*

See this more fully clear-
ed in my Comment on
2 Tim. 3. 2. p. 313, 32, 33.

wicked commands, are great enemies to them, and help to bring Gods Judgements on them. In such cases we should answer as they did: (*Acts* 5. 29.) *whether it be better to obey God or man, judge ye.* 'Tis no dishonour to an earthly King to see the King of Kings served before him; the Midwives are commended and rewarded by God for disobeying the wicked command of Pharaoh, *Exod.* 1. *Heb.* 11. 23. We must yield *Passive* obedience where we cannot yield *Active*, as the three Chaldean worthies submitted to the fire when they could not *actively* obey the Kings command, *Dan.* 3. 18. We desire to give as much to the Magistrate as the word of God gives him; and if any give him more, the more shame for them; there is more of flattery than honesty in it.

[See this Question (*An leges humana obligeant conscientiam*) more fully debated in *D. Davenant de Jure ac norma fidei. cap.* 26. *D. Andrews on the fifth Commandment. chap.* 4. p. 336. *Ames CC.* 1. 1. cap. 11, 12. *Rutherford of Church Government.* p. 201. *Sharpus Loc. com.* P. 2. p. 240. *Alsted CC.* p. 340, 342. & *Gerhard. de Magistrat. Polit.* p. 355. *Musculus loc. com.* 645. p. folio. *Ames. CC.* 1. 5. c. 25. q. 4.

4. By a cheerfull *Paying all Tributes, Customs, Taxes to them.* The godly render it as willingly, and pay it as cheerfully as if twere a free gift, *Luke* 20. 25. *Rom.* 13. 7. So did Christ, *Mat.* 17. 25. *Tiberius Caesar* was a notorious wicked man, yet Christs commands that Tribute be paid to him. *Mat.* 22. 21. The state cannot subsist, nor Peace be maintained without great cost and charges.

Yet Magistrates must take heed of increasing the Taxes and burdens of their people, when no necessity compells, but only to please their own Lusts and Luxury; God threatens such, *Ezek.* 45. 9. *Micah* 3. 2, 3. Nothing raiseth Sedition and Rebellion sooner in a Nation then such over-

over-reaching practices; this cruelty lost *Reboboam* ten Tribes at a clap, *1 Kings* 12. 14, 16, 19.

Tis a scandal which wicked men in all ages have fastned on the Godly, that they are *Rebellious, Seditious, troublers of the State, enemies to Cæsar, &c.* where-as there are not Nobler and better Subjects in the world then such as truly fear the God of heaven. These *Pray* for Rulers (when others curse, swear, drink Healths, and break their Laws) These obey for conscience, others for fear of punishment only. These are ready to venture their lives and estates for their honour, when the wicked at a pinch will leave him and forsake him. They are *Sons of Belial* that despise Sovereignty, *1 Sam.* 10. 27. and *seditions* *Sheba's* that rise in rebellion against it, *2 Sam.* 20. 1. As for Gods people, they are of those that are faithfull and peaceable in the land, and so far from sedition, that they quietly bear even the cruellest Tortures of the vilest Tyrants. Twere easie to shew that *none can be truly Loyal but such as are truly Religious.* Those that are unfaithfull to God, how can they be true to their Sovereign? He that fears not God, will never honour the King. Religion takes away that ferity and brutishness of spirit which is in men, and makes them obey out of conscience to Gods command.

V. D. Taylor on *Titus* 3. 1. p. 546, 547.
See this Caviil confuted in my *Beauty of Holiness*, Chap. 7. Obj. 11. p. 143.
Solenne est ut Christianis crimina seditionis & lese Majestatis à persecutoribus affingantur, quibus tamen non sint obnoxii. Cent. Magdeb. Col. 420. V. plura apud Laurentium in 1 *Pet.* 2. 12. p. 147.
See likewise in Mr. *Jenkins* on *Jude* 8. Obj. 5. & 6. p. 300, 301. folio.
Vir bonus est optimus civis, servus, subditus.
Tertullianus laudi Christianorum accipiet, quod nunquam inter seditiosos inventi fuerint, licet Romanico Magistratus subiecti.
Tertulli. lib. ad Scapularum. Quomodo fidem Imperatori prestabant inviolatam, qui Deo sunt primum? dixit Constantius, Euseb. l. 1. cap. 21.

Objection.

Were they good men, I could willingly obey them: but our Rulers are wicked men and cruel Tyrants; they care not what burdens and Taxes they lay upon us; they do not only fleece but slay us, they tear our flesh and suck our blood, and must we obey such?

Ans.

As Servants must obey not only good and gentle Masters, but also the froward and perverse Heathenish ones, *1 Pet.* 2. 18. so far as their commands cross not Gods commands; so subjects must obey

G 2

not

*Potestas est à Deo, sed non
abusus potestatis.*

*Res ipsa sepe est à Deo, li-
cet modus quo quis eam as-
sequitur non sit à Deo; sic
divitiæ sunt donum Dei,
licet modus quo avari eas
sibi comparant non sit à Deo.*
Ge. hard.

*Qui dedit regnum Mario,
ipse & Caio Cæsari; qui
Augusto, ipse & Neroni;
qui Vespasiano suavissimo,
ipse & Domitiano crude-
lissimo; qui Constantino,
ipse Apostate Juliano. Aug.
de Civ. Dei l. 5. c. 21.*

*Dominium temporale habet
fundamentum in natura,
non in gratia. Ergo cum
natura maneat in impijs,
dominia exercere possunt.*
Davenant. Decern. Q.
30. p. 136. See more in
my Comment. on 2 Tim.
3. 2. p. 67.

not only pious and mild Governours, but also harsh and cruel ones, in external and civil things, *usq; ad
mors*, so far as may consist with a good conscience. The Power is his, whatever the persons be; the office is his, however they came by it, and so calls for our respect and observance. Even Tyrants are ordained of God for the punishment of an ungratefull and rebellious people; when men grow weary of Christs easie yoke, tis just with God to put the Iron yoke of Tyrants on them. (*Deut.* 28. 47, 48.) Hence he's said not only to give Kings in mercy to be nursing Fathers, but also Kings in wrath to be scourges to a wicked people, *Hosea* 13. 11. He sent wicked *Saul* as well as religious *David* and he is called the Lords anointed (*1 Sam.* 24. 7) and so is *Cyrus* a Heathen, *Esa.* 45. 15. *Nebucadnezzar* is called Gods servant, *Ier.* 27. 6. *Dan.* 2. 37. and the King of *Assyria* is called Gods rod to chastise his people for their sins, *Isa.* 10. 5. As the wickedness of a Minister doth not destroy the Ministry; so the wickedness of a Magistrate doth not destroy Magistracy. Cruel Parents, are Parents still; hence it is that in the New Testament we are so oft commanded to be subject to Heathen Magistrates, to pray for them, to pay to them, and to yield them either active or passive obedience, *Mat.* 22. 21. *Rom.* 13. 1. *1 Tim.* 2. 2. *Titus* 3. 1. *1 Pet.* 2. 13, 17. and if Tyrants were not ordained by God, we must exclude his providence from the greatest part of the world. But the Psalmist tells us that *the Kingdom of his providence and power reacheth over all*, *Psal.* 33. 19. *the Lord hath prepared his throne, and his Kingdom ruleth over all*. All creatures are his servants; even the Devils in Hell do Gods will, though against their own; and so do Tyrants and wicked men; they oft break the will of Gods command, and yet they fulfill the will of his Decree. They serve his purpose and providence *Materially*, when *formally* and *intentionally*

tionally they seek and serve their own, *Acts* 4. 27, 28.

We are apt to complain of Governours; but who complains of *his sins* which provoke the Lord to set up such Governours over us? *Judges* 3. 8. & 4. 2. *Job* 34. 30. *Psal.* 107. 40. *Prov.* 28. 2. *Eccles* 3. 16. *Esa.* 10. 5, 6. *Ezek.* 7. 11. *Hosea* 5. 7. & 13. 11. Let us therefore repent of them, and Judge our selves; then will God make Medicines of these Poysons, and either turn or overturn such as molest his people. As in nature, so in Government, nothing is permanent that is violent; so that it is hard to see an Old Tyrant; although for a time they may uphold their state by force and fraud, yet in the end divine justice confounds their practises, and infatuates their counsels to their own ruine. Though they be great, yet there is a greater then they, who will break them with a rod of Iron, and dash them in pieces like a Potters Vessel, (*Psal.* 2. 9.) easily, suddenly, irrecoverably. Though men cannot or dare not punish them, yet God will; if King *Zachariah* be wicked and draw *Israel* to sin, God will soon cut him off, so that he shall Reign but six moneths, (*2 Kings* 15. 6.) and *Shallum* that killed him (following his Idolatry) reigned but one moneth after him, *verse* 13. and *Pekahiah* his Son, continuing that Idolatry, reigned but two years, *ver.* 23. The persecuting *Roman Emperours* were Sixty three, yet only six of them died a natural death. Usually God cuts off Tyrants suddenly, and raifeth up Pious and Peaceable Rulers in their stead; after a wicked *Ahaz* comes a good *Hezekiah*, after Idolatrous *Amen* a zealous *Josiah*. After harsh King *Henry* comes mild King *Edward*; and after furious Queen *Mary*, peaceable Queen *Elizabeth*. Thus after a storm usually comes a calm, and after a sharp Winter a pleasant Summer.

2. As for *Taxes*, though they be great and grievous, yet the best remedy is Prayer and Patience.

G 3

Things

Peccatum populi Tyrannorum vivit.

Tollenda est culpa, ut cesset Tyrannorum plaga. Aug.

V. Mr. Woodwards Kings Chronicle of the wicked Kings of *Judah*, per totum.

Ad generum Cereris sine fine cade & vulnere pauci Descendunt reges, & sicca morte Tyranni. Juven. Satyr. 10.

*V. August. de Civit. Dei. l. 3. c. 15.

Illud usu venit ut scelerratissimum sequatur optimus Princeps; quorum enim exitus perburrescunt, eorum vitam imitator turpe & periculosum ducunt. Sic Neionem Galba sequutus est; Nerva, Domitianum; Alexander Severus Princeps crudeliter & temperatissimus, Heliogabulum non solum bipadum, sed & quadrupedum spemissimum. V. Herodian. c. 1. & Bodin. Method. Histor. p 301.

See more to this Point in
my Comment on 2. Tim.
3. 2. pag 31.

*Imperantis felicitas in felici-
tate subditorum consistit.*

Things that cannot be remedied with Patience, must be endured. In 1 Sam. 8. 11. the Lord tells them what will be the practice of their King, not as approving or allowing of what he should do; for tis the threatening of a judgement, not the Imposition of a duty. q. d. This people shall dearly rue the casting off that form of Government, which I had given them. Yet under all their pressures there must be no rising, but only in prayer; *They shall cry unto the Lord, and acknowledge their sin*, which is the meritorious cause of all their sufferings; yet tis the wisdom of Governours to fleece and not to slay the flock for fear of Insurrection. Twas good counsel which King Henry the fourth upon his death-bed gave to his Son; *He admonish him to be moderate in his Taxes; for so long as English men (saith he) have money and riches, so long shall you have obedience from them; but when they be poor and in want, they be alwayes ready to make Insurrections at every turn.*

Objection.

Magistrates are not only cruel, but Careless; they neglect their duty, and therefore I may well omit my pay.

Answer.

Yet this cannot excuse thee from doing thy duty; another mans sin will not excuse mine; Retrimination is no Purgation.

2. If they are bad, yet better have a bad one then none at all; tis better living under a Nero then a Nerva; where nothing is lawfull then where all things are lawfull; *Tyranny is better then Anarchy*; the one keeps things in some order, when Anarchy puts all into confusion, and makes every mans lust his Law, and set up as many Tyrants as there are slaves to sin. Government is *de jure natura*; no Nation so barbarous, no time so dark but some footsteps of Government might have been seen.

seen. The very *Bees* by the instinct of nature have their King whom they acknowledge and follow, and the *Crows* have a Leader. Though the Nature of man being proud, loves not the Superiority of others, and being licentious, loves not to be straitned by others; yet it teacheth subordination, and chuseth Tyranny rather than Anarchy. The most unruly know not how to subsist without a Ruler: even Theeves have a Leader amongst them; yea and those *Monsters of Munster* that at first decryed Magistracy, yet when they were once got into the Saddle, they quickly set up (such a one as he was) a Taylor King of their own. Yea in Hell amongst the Devils there is a Government, there is a *Belzebub*, a Prince of Devils, (*Mat. 12. 24.*) the Devils who are the Authors of all disorder amongst others, yet have an order amongst themselves. 'Tis ill with that state where men are left like the Fishes of the Sea which have no Ruler, but the greater devour the less, *Hab. 1. 14.* Where all will rule, there is no rule; and where there is none to rule, there is all manner of misrule, as Idolatry, Murder, Plunder, Thefts, Rapes, Riots and all uncleanness, *Judges 17. 4, 5. 6. & 18. 30. & 19. 1, 2.* So that 'tis a very bad Government that is worse then none at all; where there is Magistracy, some may be oppressed and wronged; but none can be righted where there is none at all. Better poor people should sit under a scratching bramble, then have no hedge at all to shelter them from the storms of popular fury. *Nebuchadnezzar* was none of the best Governours, yet he was a Cedar under which the beasts of the field found shadow, and the fowls of the Heaven dwelt in the bows thereof, (*Dan. 4. 9, 10, 11, 12.*) And if a Heathen Magistrate be so usefull, what is a Christian one?

A sixth Observation.

We may lawfully give Titles of Honour to Magistrates.

frates. If God himself calls them *Gods*, Shields, Saviours, &c. and lay upon them Majesty, Glory and Honour, (*Psal.* 21. 5.) why should any man scruple the giving of them such Titles? Away then with those *foolish Quakers* who are afraid of being too respective (such is their breeding) to Gods Deputies; and therefore they call them Thou *Richard*, Thou *Thomas*, Thou *John*, as if they were talking to some Bearwards rather than Magistrates. But the Holy Ghost hath taught them better manners, and give Titles of Honour to men in Authority, as *King Agrippa*, *Most Noble Festus*, *Acts* 26. 25. *Most excellent Theophilus*, *Luke* 1. 3. But of this at large in another place.

Caution, yet Rulers must take heed of suffering *Flatterers* to give them Titles which belong not to them, as Most Holy, Most Unconquerable, Omnipotent, Omniscient, our Lord God, as *Domitian* and the * *Popes of Rome* are called by their Parasites. Thus *James Naylor* had blasphemous Titles given him by his Adherents, an Everlasting Son of Righteousness, and Prince of Peace, they sung before him Holy, Holy, Holy Lord God of Sabbath; no more *James* but Jesus, the Lamb of God, a perfect man, &c. Death is the Lot of such blasphemers, *Lev.* 24. 16. *Dan.* 3. 29. Twas the sin of the Persians that they honoured their Kings with Divine Honour, as Gods. Let such remember *Herod*, who for his Pride in suffering Divine Honour to be given to him, was eaten up of worms or lice, *Acts* 12. 22, 23. God is very tender of his own glory, whatever he parts withall he will not part with that, *Isa.* 42. 8. when Satan began to call for divine honour, Christ would bear no longer, but bids him *Be gone Satan*.

Observation 7.

The calling of the Magistrate is an honourable calling.

See my Commentary on
2 *Tim.* 3. 17. *Obj.* 2. p. 196.

*Prestat in vobis quam
voluntate incide, q. corvi
non seviunt nisi in mortu-
os, adulatores vero viven-
tes devorant, dixit Dio
genes*

* *V. Plura apud Laurentium
in 1 Pet.* 2. 17. *Obj.* 4.

Against flatterers, see
Plutarchs Morals. p. 69.
Engl. & Aretius Problem.
Chap. 2. p. 50. *Greenhill on*
Ezek. 22. 28. p. 296. *Clerks*
Mirror. cap. 53. *Jenkins on*
Jude 8. *Obj.* 6.

V. Naylor's Examination,

V. Q. Curtius lib. 8.

calling. God puts his own name on them, they are earthly Gods, they judge for him, they bear his Image in their Office, they sit on his Throne, and he sits with them there. Though they be subject to Infirmities, sickness and death as other men are, yet their calling is Honourable; for the Dignitie of Magistracy lies not so much in the persons who are mortal, but in their Office, in that they are Gods Lieutenants on earth, they sit in his place and exercise his power by Deputation; by him they are appointed to execute Justice and preserve the Nations in Peace and Purity. Now the Dignity of Magistracy will the better appear if we consider those *Titles of Honour* which the Scripture graceth them withall; for whereas *Libertines* call them Pests and Plagues, Persecutors, Burdens and Abusers of the world by tyranny & oppression, &c.

Εἰκὼν θεοῦ ἐστὶν ἡμῶν ὁ Θεὸς. *Imago Dei rex est animata. Menander.*

Yet the word
of God calls
them

1. Gods.
2. Sons of the Most High.
3. Saviours.
4. Fathers.
5. Nursing Fathers.
6. Heads of the Body.
7. Eyes of a State.
8. Servants of God.
9. Shepherds of the people.
10. Healers.
11. Pillars.
12. The Lords anointed.
13. Dignities.
14. Nails in the building.
15. Corner-stones.
16. Shields of the earth.
17. Angels.
18. Foundations.
19. Signers.
20. Captains.
21. Rocks and Hiding places.

H

1. The

The Beauty of Magistracy.

1. The Holy Ghost calls them *Gods*, as we have seen at large before.

2. *Sons of God*, not by Nature or Adoption, but by Office, of which see more on ver. 6.

3. The *Saviours* of the people, *Judges* 2. 16. & 3. 9. *Neb.* 9. 27. The Lord saved *Israel* by the hand of *Jeroboam*, 2 *Kings* 14. 27. and of *David*, 2 *Sam.* 8. 3. Such a one was *Jehosaphat*, 2 *Chron.* 20. These God hath ordained for Saviours and shelters to his people against the rage and Violence of a wicked world: hence tis that in their straits and exigencies they Appeal to *Caesar* for succour (*Acts* 25. 11, 12.) though many times the Remedy is worse then the disease; and those that should be *Saviours* become *Devourers* and destroyers of Gods people; but this is the abuse of their power. God erected them to defend and save his people, that under them they might lead Quiet, Honest and Godly lives, 1 *Tim.* 3. 2.

4. *Fathers* of the people. So *Joseph* who was a Prince in *Egypt*, is called a Father, *Gen.* 45. 8. and *Deborah* is called a Mother in *Israel*, *Judges* 5. 7. The Philistines called their Kings *Abimelech*, i. e. the King my Father, *Gen.* 20. 2. & 26. 1. *Psal.* 34. Title. *Saul* was a wicked King, yet *David* calls him my Father, 1 *Sam.* 24. 11. and *Jeh* who was a Magistrate, (a Judge at least) as appears, *Job* 29. 7, 8. and as some conceive a King. (though his dominions might not be so large as ours now are) yet possibly such as in those ancient times, and in those Eastern parts of the world were called Kings, being a Supream Governour within his own Territories, though perhaps but of one single City and its Suburbs with some few neighbouring Villages; hence he's called the greatest man in all the East, *Job.* 1. 3. and when he came in presence, the Princes and Nobles held their Tongues, he sat as chief, and dwelt as a King in the Army, *Job.* 29. 9, 25. yet though he were thus great, he styles himself a Father to the poor, *Job.*

See D. Gouge his Arrows on *Exod.* 17. 9. S. 40. p. 203.

Abimelech i. e. *Pater-rer*, est nomen *Pietatis*, *Potestatis* & *Charitatis*. *Bonus Princeps non differt à bono patre.* *Xenoph.* *Cyropæd.* lib. 8.

Job 29. 16. and twas an high commendation of *Valentinian* the Emperour, that his people knew not whether they had of him *Dominum an Patrem*, a Father or a Lord. In *Rome* of old the Senators were called *Fathers*, and twas afterwards counted among the *Romans* the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperors or who ever had deserved best of the Commonwealth, to have this addition to the rest of his stile, *Pater Patriæ*, the Father of his Countrey. This Title implies not only Power and Authority, but also tenderness, care and pity; they should carry fatherly affections towards their people: as a good Father loves, defends and cherisherh his children, so will a good Prince his Subjects; he will not *grind them by cruel exactions, nor drink their blood to satisfy his own lust, nor suffer them to be poysoned with Heresie; when they cry for bread, he'l not give them a Scorpion; but he is more tender of his people then of himself, and more sensible of their miseries then his own. In all their sufferings he suffers with them, he condoles their miseries, redresseth their wrongs, relieves their wants, reforms their errors, prevents their dangers, procures their welfare and happiness by all good means. Thus men of Publick Places should be men of Paternal and Publick Spirits: such men need no Guard; when King *Agashles* demanded how he might be safe without a Guard? twas answered, by behaving himself towards his Subjects as a Father to his children. Hence Rulers are called the *Arms* of a people to bear them up and tenderly to lead them, *Job* 22. 8. *Psal.* 77. 10. *Jer.* 48. 25. *Ezek.* 31. 17.

5. *Nursing Fathers, and Nursing Mothers.* *Ha.* 49. 23. *Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers.* A most sweet description of the loveliness of Magistracy, shewing what tender care should be in them towards the Church of

— *Sed Roma parentem, Roma patrem Patriæ. Ciceronem libera dixi.* *Juven.* Sat. 8. *Homerus nihil aliud in rege desiderabat nisi ut esset fortis in hostes, bonus in ciues.*
— *Cum Patriz rector dicare Patreque utere more Dei nomen habentis idem.* *Ovid.*

* *Nefaria fuit ista Neronis vox, Me mortuus terra igne miscetur. Et illud Caligula, utinam Pop. Rom. unum haberet cervicem quam semel transare possem.*
Tardè sibi pater membra sua abscindit, & cum absciderit reponere cupit, & in abscindendo gemit, confusus multum diuq;: Propè enim est ut libenter damnet, qui citò; propè est ut inique puniat, qui nimis. *Ser. de Clement. cap. 14.*

Præstat ut præstat.

Varium & multiplex studium denotat, quod liberali manu ab omni illustrium hominum genere impenditur in Ecclesiam Dei. *Glossius.*

Though they be not Fathers to beget thee, yet they shall be Fathers to nurse thee; they shall carry thy Sons and Daughters in their arms, i. e. they shall contribute their aid and assistance for the upholding and encreasing of the Church, *Leyford.*

Patet hinc, omnem potestatem Ecclesie esse cumulativam, non privativam in libertatibus quas Christus tradidit Ecclesie, &c. Apollon. Jus Mag. circa sacra. p. 30.

Principes vocantur Nobiles, i. e. beneficii, (Job. 12. 21. Prov. 8. 15.) quia eos decet clementia & beneficentia.

God; no Father or Mother shall be more tender over their children, to provide for them, and to guard them and secure them from annoyance, then Governours in Gospel-times shall be over Gods poor, helpless, Fatherless people. q. d. *Whereas Kings and Rulers of the world are now opposite to the Church; yet in Gospel times Kings and Queens shall gladly take upon them thy Patronage and Protection both in Temporals and Spiritu-als; no Nurse shall be so tender over their little ones, as they shall be over thee. Thy Queens shall be Saraes (so tis in the fountain,) i. e. they shall be as tender over thee as Sarah was over Isaac, who gave him suck; and as the Nurse out of love spares no cost nor pains, but gives even her own blood to her babe; so the Churches Rulers shall spare no cost nor care, but will venture their lives for the Churches good. As God made several of the Persian Kings Nursing Fathers and defenders of his ancient people the Jews at the time of their return from Babylonish Captivity, as we read in *Ezra* and *Nehemiah*; so we read of the Roman Emperors, as *Constantine*, *Theodosius*, &c. that were Guardians to the Christians in their dominions. God would have Governours to carry his people in their bosoms lovingly, carefully, mildly and gently, *Numb. 11. 12.* Hence it is that they are called *Benefactors* or *gracious Lords*, (*Luke 22. 15.*) because of that bounty and beneficence which they do, or at leastwise ought to shew to their people, and are compared to a *lusty tree* which yields shade for beasts, nests and habitations for birds, and meat for all, *Dan. 4. 20, 21, 22.**

6. The *Heads* of the body Polick, and the Principalities of a Nation, *Numb. 1. 16. & 14. 4. & 17. 2. Judges 11. 8. Titus 3. 1.* and that 1. In respect of *sublimity*, as the Head is the highest and most Honourable member in mans body, so in the State the *Magistrate* excels others in dignity and sublimity; hence

hence he's also compared to a Mountain which stands above and overlooks the rest of the earth, *Mica* 6. 2.

2. In respect of *power* and profit. As the Head commands the rest of the members and directs their actions for the good of the whole; so the Magistrate is set over his people to direct and rule them for the benefit of the whole body; hence tis that *Jeremy* laments the loss of *Zedekiah* (the last King of *David's* line, but none of the best) with that *Poetical* expression, *The breath of our nostrils is gone*, *Lam.* 4. 20. As a man cannot live without breath, so a Common-wealth cannot long subsist without Government.

Magistratus est velut totius populi communis anima, quæ corpus ipsum reipublicæ sustentatur & defenditur.
Danzus.

3. As all the members of the body will hazard themselves for the good of the Head, so should subjects for the good of their Rulers.

7. The *Eyes* of a State. As the eye of the wicked watcheth his opportunities to do mischief; so should the Magistrates eye watch to catch them in their wickedness; to this end God hath set up Magistrates to oversee the manners of the people, and calls them eyes, *Job* 29. 15. *Isa.* 29. 10. *The Lord hath poured on them the spirit of deep sleep, and hath closed their eyes*; but who are those? the next words tell you. The Prophets and Rulers hath he covered. The Hebrew word, which we render Rulers, is Heads, because Rulers are the Heads of a people; and what is a Head without eyes, or having its eyes covered? Rulers especially when good, *are the light of Israel*, and the beauty thereof, *2 Sam.* 1. 19. & 21. 17. & 23. 4. *1 Kings* 3. 28. As Ministers are called *Seers*, and the eyes of the Church, *1 Sam.* 9. 9. *1 Cor.* 12. 16, 17. so Magistrates are appointed by God to be the *Eyes* of the Common-wealth, to foresee dangers and prevent them, and to oversee the manners of people to amend them. Now as they should not wear the sword in

Oculus in scepro was the Egyptian Hieroglyphick of a Princes Vigilancy.

vain; so they should not bear these Titles in vain; they should not be glass-eyes or wooden-legs; as those artificial limbs stand the Body Natural in little stead, so do these the body Politick — *Stat magni nominis umbra.*

8. *The Servants of God*, Jer. 27. 6. Ezek. 29. 19, 20. Hag. 2. ult. yea though they be Heathens, yet their power is Gods, and therefore he calls them his Servants and Ministers, Rom 13. 4. 6. Neither is this Title any diminution to them, but tis the honour of their Honours that they are Servants to so great a Master, who is King of Kings, and Lord of Lords. The Angels those glorious spirits count it their honour to be Ministring Spirits to such a Lord, Heb. 1. 14. and Christ by way of Honour is called *Gods Servant*, Isa. 42. 1. & 53. 11. These are the great Servants of the Common-wealth, endowed with gifts of prudence, fortitude, clemency, &c. for the good of others. Neither are they only his Servants by right of *Creation*, for so all creatures are his Servants, Psal. 119. 91. Nor Secondly by Right of *Redemption*; for so the elect only are his. But by special *Delegation* and Commission from God, by way of Eminency they are called his Servants, because they are set to serve him in a more excellent place. Now the more Eminent the Master, the more Noble is the service. No Master like God, his work is wages, and such employment is high preferment. Yet this Dignity calls for *Duty*; for a Servant how great so ever he be, is but a living Organ (as the Philosopher calls him) to serve his Master with all his might, he works for him, he gets for him, he lives to him and dies to him, he's wholly at his beck and service; so must Magistrates who have received their power from God, spend themselves and all they have for his honour: for albeit they are Gods amongst men, yet they are but men with God; the greatest Emperor is but his Minister, They

*Quod sublimior est gloria, sed
major cura.* Cyprian.

They are Rulers over the persons, yet are but servants for the good of their people. People must serve them, and yet they are the greatest servants. As tis the duty of all to serve them, so tis their Office to serve all.

Qui imperat, servus servorum est. Luther.

2. As Magistrates and Ministers are both *διδασκoi*, Servants, and have the same Title given them; so it should mind us of that Harmony which ought to be between us: we both have one name, drive at one design, and serve one Master, though in different Spheres, and therefore we should assist each other in the promoting of Gods glory in our places. Its a comely thing when the word and the sword go together.

9. *Shepherds* of the people, *Numb.* 27. 17. *Isa.* 44. 23. *Psal.* 77. 20. *Jer.* 6. 3. & 12. 10. & 49. 19. *Ezek.* 34. 23. *Micah* 5. 4. *Zach.* 10. 2.

They must resemble good Shepherds, 1. In *Industry* and fortitude, as they are exposed to wind and weather, enduring Summers heat and Winters Frost for the good of their flocks, and venture their lives in their defence (*Gen.* 31. 38, 39, 40. *Isa.* 31. 4.) against Dogs, Wolves, Lions, and Bears that would worry the flock: so must Rulers be industrious in watching over the flock, defending it from the Violence of Wild beasts; he must not Tolerate seducers who are called Dogs, Wolves, Foxes to destroy the flock of Christ, but he must drive them from the Fold, and keep his sheep from the Poysonous Pastures of Hereticks. The weak Lambs of Christ he must carry in his bosom, and the strong he must preserve from going astray; this is the meaning of that in *Numb.* 27. 17. where *Moses* prays that the Lords people be not as sheep without a Shepherd, but may have a Ruler to go in and out before them, i. e. one that may guide and govern them both at home and abroad in time of War and Peace. Thus did *Moses* himself, what indefatigable pains did

*Ὁν χεῖν πάντῃ χρεῖν ἔλθιν
ἐκαστὸν ἄνδρα.*
Homer-Iliad. 6.

he.

he take for the good of Gods people! he even consumed himself till he had assistants provided for him, *Exod.* 18. 18. Tis said of *Agefilani*, that so great was his care of the publick good that he could scarce get time to be sick. God hath set up Rulers for this very end, by good Laws to guard his people, and by arms valiantly to defend them in their bodies, souls, goods and good name from the Violence of unreasonable men. They are principally ordained for the good of the Church; *All is theirs finaliter* (i. e.) the end why God created all things was specially for the good of his Church; as Ministers, so *Casars* are set up by God for the benefit of his people, who are exposed to more dangers then other men. Shepherds are set for the safety of the Sheep and not of the Wolves, and as for the punishment of wicked men, tis principally reserved for the judgement of the great day, *2 Pet.* 2. 9. the defence of the godly is the Magistrates great work; This office will take up the whole man. Twas the sin of the *Bishops*, that they would be Bishops in the Church, and Lord-Keepers, Lord Treasurers, Privy Counsellors and Justices of the Peace too: and so between both, they were neither good Magistrates, nor good Ministers, but deceived the Church, misled the King, and wronged the State; of such *Latimer* complains, Since *Lording* and lording hath come up, Preaching hath gone down, contrary to the Apostles times; for they Preacht and Lorded not, but now they Lord and Preach not. They that be Lords, will ill go to plough; tis no meet office for them, it beseems not their State, and thus came up *Lording Loyerers*: and if the Plow-man in the Countrey were as negligent in his Office as Prelates be in theirs, we should not live long for want of food. Let such consider, 1. That Magistracy and Ministry are two distinct offices, to be executed by distinct persons, (*2 Chron.* 19. 11.) in different

Latimers Sermon on the Plough. p. 19. 20.

V. *Tilenum* in *Syntag.* p. 2. Disp. 32. *Thef.* 33. & *Ame-
fis* *Medul.* l. 2. c. 17. §. 48.

different administrations, having different objects and ends ; and therefore ought not to be confounded by us ; hence the domination of the Priests is reckoned as a horrid thing, *Jeremiah* 5. 30, 31. *Ezek.* 34. 4.

2. Christ himself tells us that his Kingdom is spiritual, tis not of this world ; and when they sought to make him a King he fled from them, *John* 6. 15. and refused to divide inheritances (*Luke* 12. 14.) or to sentence the woman taken in adultery which belonged to the Magistrates office, *John* 8. 11. yea he forbad his Disciples and their Successors the exercising of any Lordly or Political domination, *Mat.* 20. 25. & *Luke* 22. 25. And if they might not serve Tables and see to the Poor, because it hindred their studies, (*Ath.* 6. 2.) much less may they attend Seats of Judicature which are greater impediments ; besides they are expressly commanded *not to intangle themselves in the things of this world*, *2 Tim.* 2. 4. and this drowning themselves in secular offices is condemned by many Councils.

Stetit lego Apostolorum iudicandorum, non sedisse iudicantes. Bern. l. 1. de consid.

Concil. Eliber. Can. 19. Carthag. 1. Can. 6. 9. Calcedon. Can. 3. Constant. 6. Can. 9. Moguntia. Can. 10. 12. Rhemens. Can. 29, &c.

2. In *Tenderness over the flock*. A good Shepherd doth fleece but not slay his Sheep ; so a good Magistrate is moderate in his Taxes and Impositions on his people. Many Rulers are Tyrannical Beasts, not Shepherds ; hence those four persecuting Monarchs are compared to Beasts for their cruelty, (*Dan.* 7. 3. 7.) when they should be Angels and Guardians to defend, they are devouring beasts that have Teeth, great Teeth, great Iron Teeth (so is that Beast in *Daniel* described) to shew what spoil and havock he would make amongst the people. Of such unnatural Shepherds the Lord complains, *Micah* 3. 3. *Zach.* 11. 5. such must know that the flock is the Lords, not theirs ; the people are the Sheep of his Pasture, and therefore they are called *His*, by a special propriety, *John* 21. 15, 16.

The Beauty of Magistracy.

*Reipublicæ salus suprema
lex esto, & præcipuus sca-
pus quem sibi quilibet Ma-
gistratus proponat. Plato de
Rep. l. 1.*

*Magistratu dignum non esse
quæquam qui non sit meli-
or subditis, dixit Cyrus.*

*Chobesh, ligator vulne-
rum, from Chabash to tie
fast, because tis the part
of a good Prince to bind
up the wounds of his sub-
jects, the light of his
countenance should be as
life to his people, and his
favour as the latter rain,
Prov. 16. 15.*

my Lambs, my Sheep; not Thy Lambs or thy Sheep. When *Solomon* prayed for an understanding heart, twas that he might Judge *Thy* people (*1 Kings* 3. 9.) Not *my* people to slay, slay and destroy, but *Thy* people to be loved, fed, and defended by me. Princes are not set up to seek themselves, but their peoples good.

3. In *Excellency*. As the Shepherd excells his Sheep, so should Rulers excell their people. As *Saul* was taller by the head and shoulders then other men, so ought these to excell in Wisdom, Temperance, Righteousness and Religion, that by their good Example they might lead their people after them. *Agesslaus* said well, *A Prince must out-goe his Subjects, not in Lust and Pleasure, but in Temperance and Magnanimity.* So said *Cyrus*, *He is not worthy to govern, that is no better nor more vertuous then they over whom he is to command.*

10. Healers and Binders and Chirurgicalians, which bind up the wounds of their people, and labour to heal the divisions which are amongst them; hence tis that *Job* 34. 17. *Isa.* 3. 7. Rulers are called *Healers* or binders up, a Metaphor taken from Chirurgery, and the binding up of wounds and sores for the cure of them. And Oh that the Rulers of our Nation would labour to make good this blessed Title by using all good means for the healing of all these sad Divisions both in Doctrine and Discipline, both in Principles and Practice. *Parliaments* for the State, and *Synods* for the Church, are excellent Remedies against exorbitances both in the one and the other.

11. *Pillars of a State*, it cannot stand long without them. The world would soon fall into confusion and shatter all to pieces (as to its civil capacity) if the Lord had not founded it on the Pillars of Government, *Psal.* 75. 3. *I bear up the Pillars of the earth, David* a King was a Pillar that by his wisdom

wisdom and faithfulness did bear up the inferiour Magistrates, whom he calls the Pillars of the earth in a Political sense. These are the stakes in the hedge of the State, which keep up the fence that the wild beast enter not, yea the Lord looks at any one of them as able to make up a breach against him, *Exod.* 32. 10. *Ezek.* 22. 30 31. *Jer.* 5. 1. If the Lord could have found but a man that executed judgement i.e. but one faithfull Magistrate in *Jerusalem*, he had spared it for his sake. One *Phineas* executing judgement staid the Plague, *Psal.* 106. 30.

12. *Christs* or the Lords anointed, So *Saul* was called, *1 Sam.* 12. 3. 5. & 24. 6. and *David* 2 *Sam.* 19. 21. *Psal.* 84. 9. & 132. 10. and *Cyrus* though a Heathen and one that had not received the external unction of Oyl which the Kings of *Israel* received at their Inauguration, yet being appointed of God to do him service, this call of God was beyond all the external unction in the world. *Isa.* 45. 1. Tis true the Kings whose choice had somewhat extraordinary in it, were installed into their office by pouring of Oyl upon them, *1 Sam.* 10. 1. & 16. 12, 13. *1 Kings* 19. 15, 16. & 2. 9. 3. Now this Ceremony of Anointing signified that they were called by God to their office, and should receive from him all gifts and graces needfull for their places. Yet this Title is given to all believers, *Psal.* 105. 15. *1 Cor.* 1. 22. *1 John* 2. 20. 27.

See more fully our Large Annot. on *1 Sam.* 10. 1.

ungere aliquem est eum tum muneri alicui praeferre, tum donis ad illum obeundum necessariis instruere; ita ut unctiois ror duo complectatur. 1. Destinatio illud exequendum necessa-

nem seu Vocationem ad aliquod munus. 2. Donorum ad munus illud collationem. Ravanellus.

13. *Dignities, Glories and Majesties, Dominions, Principalities and Powers.* *Rom.* 8. 38. 2 * *Per.* 2. 10. * *Δόξαι, gloria.* *Jude* 8. all in the Abstract, put for men that are set in Power and Dignity, and because of that glory and excellency wherewith God is pleased eminently

to adorn them. Though *Libertines* reproach them as Inglorious and fools in *Israel*; yet the Holy Ghost for-seeing what spirits would arise in Gospel-times, calls them *Dignities and Higher Powers* in respect of their Superiority and preheminance above others, and in respect of those glorious gifts and endowments which God adorns them withall, whereby they are fitted for an honourable, fruitfull and faithfull discharge of their office, as wisdom to discern between good and evil, clear apprehension, Magnanimity and Zeal. Thus even *Saul* when he was made a King, was said to be another man i. e. he was adorned with Prudence, Clemency, Magnanimity and other Princely vertues fit for his place, 1 Sam. 10. 9. and so was *David*, 1 Sam. 16. 13. These are the light and glory of a land, of whom we may say as the people did of *David*, *that he was worth ten thousand of them.* 2 Sam. 18. 3. & 21. 17.

14. *Nails and Pins* upon which all the burden hangs, and therefore they have need to be fastned in a sure place, keeping close to the Rule of the word; never till then will they be a glorious Throne to their Fathers house, *Isa.* 22. 23. Now the Magistrate is compared to a Nail fastned in a Wall.

1. For *Stability* and firmness; as a Nail driven into a Wall sticks fast, so God will establish and confirm the power of Magistracy, that it shall be no more removed then a Nail that is driven up to the head, which may be matter of singular comfort to all faithfull Magistrates, who must look to encounter with many difficulties and indignities from an ungratefull world. But he that hath called them to their honour, will keep them there, and fix them with his own hand, whilest they walk in his fear, doing justice and judgement, *Prov.* 29. 14.

2. In respect of *Utility*; as a Nail that is fastned in a Wall is fit for many uses; so a faithfull Magistrate

gistrate is many wayes beneficial to the people where God hath fixt him; and as Pins do fasten Tents, so these help to fix us in our places in peace; in despite of Oppressors, *Zach. 10. 4.* and as the beams of a building are fastned and united by nails one to another; So Magistracy is a means to unite people together in Society and Amity.

3. In respect of the *weighty labours* that lie upon him. We know every one is apt to clap somewhat upon a Nail or Pin. Arms, Utensils, Vessels, great and small we use to hang upon the wall. So the Magistrate is usually loaded with imployment; every one comes to him for support, defence and succour. They lay and leave their loads with him, all the necessary Utensils of the house hang on this Nail. Upon it hang Vessels small as well as great; their Justice is or ought to be as large as *Solomons* wisdom which extended to the Hyssop, as well as to the Cedar; *Isa. 22. 24.* *They shall hang upon him all the glory of his Fathers house, and all the Vessels of such quantity,* even little Cups as well as great Haggons: all affairs, great and small, and all the weight of the Common-wealth shall hang on him from the highest to the lowest. *The glory of a Nation hangs on the Nail of Government.*

15. *Corner stones*, which laid in the foundation do uphold the building. The main stress lies on the Corner-stones; *Zach. 10. 4.* *out of him shall come the Corner;* Whats that? why the word is a Metaphor commonly used for Governours and Magistrates, *1 Sam. 14. 38.* *Judg. 20. 2.* where the chief of the people (in the fountain) are called the *Corners of the people.* As Christ is the Corner-stone on which the Church stands, (*Isa. 28. 16.* *1 Pet. 2. 6.*) So the Magistrate under God helps to uphold the Common-wealth.

Phinah, angulus exterior adificii, & per Metaph. Princeps qui est robur populi. Leigh.

2. These help to *Unite the building* and keep it together that it fall not asunder. As stones laid

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in the corner of a building where two Walls meet, are thereby united, strengthened and supported; so Magistrates are the stay and strength of a place, (*Esa* 19. 13.) they are the strong Towers and Bulwarks of a State. Tis true, all the stones in the building do conduce to the upholding of it; but the main weight of all lies on the Corner-stones; draw out these and the building cannot stand. As *Sampsons* strength lay in his locks, so doth the strength of a State in these.

Angulus Metaphoricè vocatur Princeps qui Republicam continet, stringit, propiciat & roborat, ut angulus utrumq. parietem in domo. Hieron.

3. As tis an Uniting, so tis also an *Adorning Stone*, tis an Ornament to the building, because there is more labour spent in Polishing the Corner-stone, then in the ordinary stones of the building, *Psal.* 144. 12. Magistrates are usually endowed with more choice parts and gifts then others, as I have shewed before.

16. *Shields of the earth*, *Psal.* 47. ult. *Isa.* 21. 5. *Jer.* 51. 11. those which we call Rulers, the Original calls Shields and Bucklers, *Hof.* 4. 18. Magistrates like Shields should protect Gods Sabbaths, Ordinances and people in their lives and estates from the violence of those Sons of *Belial* which labour to bring all into confusion that they may the better enjoy their own lusts. A Shield is for Preservation, tis a kind of Partition-wall between a man and danger, it bears all the darts that are thrown at us. When judgements are abroad, they should with *Moses*, *Joshua* and *David* by prayer wrestle with God, and lie in the breach to turn away Gods anger from them: then God will be *scutorum scutum*, a Shield of defence to such Shields of the earth.

Government is that *Staff of Beauty* with which God protects his people, *Zach.* 11. 7. tis called a Beautifull Staff for the profit and comfort which comes to us by it. As the Shepherds staff is for direction, correction, defence and support, even so is Government. 1. It directs a man that is willing to

Sit Princeps Clypeus, non mollis.

See more in Dr. Reynolds
Affize Sermon on *Psal.*
47. ult.

to live in Order, what to do, and what to shun.
2. It *corrects* him that will not be ruled. 3. It *defends* the poor and oppressed, and is a support to him who is wearied out with hard dealing from men.

17. *Angels*, for Wisdom, Purity, Righteousness and Majesty. As the Angels are Gods Messengers alwayes ready to execute his will; So Magistrates must be prompt and ready to defend the good, and punish the wicked according to Gods Commandment, 2 Sam. 4. 17. 20. & 19. 27.

18. The Foundations of the earth, *Psal.* 11. 3. & 82. 5. *Micah* 6. 2. *If the foundations be destroyed what can the righteous do?* When there is no Law for lewd and loose men, what can the Righteous do but glorifie God by mourning for the things which they cannot mend, and yet comforting themselves with this, verse 5. *that the Lord is still in his holy Temple and bath his Throne in Heaven,* q. d. though all be in confusion and we can see no help on earth, yet we will look unto God for aid, who sees and considers the sorrows of his people, and who can and will help them, when men will not. Magistrates under God are a special means to uphold the world and keepe it from running into confusion; hence they are called *Adonai*, from *Edeu, basia* (*Gen.* 45. 8. *Isa.* 22. 18.) because like a foundation they uphold the building; hence Rulers and Valiant men are called *B. rrs* (*Hosea* 11. 6. we read it Branches, the Original will bear both) which help to fasten our gates, and as the Ark was carried with Bars, so the weight of the Common-wealth lieth on these.

19. *Signets* or Sealing Rings which are neer and dear to us, being continually worn by us, *Jer.* 22. 24. *Hag.* 2. *vs.* With these we seal our choicest secrets and ratifie what we would keep safe, wearing them as an ornament on our right hand, and giving them as Monuments to our intimate friends. Thus *Pharaoh* gives *Joseph* his Ring, *Gen.* 41. 42. and *Abasa-*

Βασιλευς quasi βασις τῷ λαῷ, *fulcrum & fundamentum populi.*

Badim proprie rami sunt arborum densiores & crassiores, parandis vectibus idonei, unde quidam vertunt Vectes ejus. Rivet.

*Ponere aliquem ut sigillum
brachio vel cordi suo, est
eum summo in pretio habere,
vehementissime amare,
arctissime sibi adjungere,
studioissime curare, servare,
custodire ac tueri. Rava-
nellus.*

*Præmores, duces & præ-
fides.*

*Vos estis Episcopi in Eccle-
sia; eg. extra Ecclesiam
sum constitutus, dixit
Constantinus Imper.*

*Hezekias erit ut latebra,
vivus, umbra.*

erus gives *Haman* his darling a Ring, *Hest.* 3. 10. So the Prodigal when he was restored to honour and freedom from his swinish kind of life, had a Ring given him by his Father as a Testimony of his intimate love to him, *Luke* 15. 22. In these also the Jews did inscribe some name or character of that which they held most precious: hence the Spouse desires of Christ, *that he would set her as a Seal on his heart, i. e.* that he would further assure her of his love and confirm it to her, that she might be kept safe from her enemies, and never be forgotten by him, *Cant.* 8. 6. By all this we see Gods tender care over Magistrates, and how he accounts himself honoured by them; they are as a Signet on his right hand to him when they build his House, promote his Worship and defend his people. Though they may be contemptible in the eyes of the Sons of *Belial*, yet they are pretious and lovely in Gods eye.

20. *Captains, Guides, Overseers and Watchmen.* *1 Sam.* 9. 17. *Psal.* 127. 1. *Prov.* 6. 7. *Mat.* 10. 18. *Acts* 7. 10. *1 Pet.* 2. 14. As Ministers are guides and Bishops in an Ecclesiastical sense, because they must see to the flock that is committed to their charge, (*Acts* 20. 28. *Heb.* 13. 7. 17.) and lead them both by their light and lives: So Magistrates are Bishops and Overseers of the people in a Political sense, and must use all means that their people under them may live in Peace and Piety.

21. *A Rock, a Covert and hiding place* from storms and Tempests, *Isa.* 32. 2. *Ezek.* 28. 16. *Nahum* 2. 5. A man; i. e. a King, shall reign in righteousness, and Princes shall rule in judgement. ver. 1. viz. *Hezekiah* and his Princes, yea all employed under any of these; for the meanest in places of authority participate (according to their measure) of that which is here said of the highest; every one that is set above others, may and must some way be a shelter and refreshing to the afflicted. This the four ensuing Metaphors do

do excellently imply setting forth the Beauty and benefit of Government. 1. Rulers shall be a *Hiding place and covert*; these are words of Latitude, implying any kind of shelter; by the first we may understand a Wall, a high bank, a thick hedge or great Tree, to any of which we creep in a windy day. By the latter may be meant a house or haven to save us from storms either upon Land or Sea, *Wind* imports lesser evil, annoying us; *Tempests*, greater mischiefs quite overwhelming us: Both these Metaphors shew that protection is part of good Government. In the other two there is a further thing.

1. Refreshment in inward drought, by *Rivers of Waters* which are very precious in deserts. 2. In outward scorching heat, by the *shadow of a great Rock*, both most comfortable and reviving to the languishing and tired traveller, almost ready to die for thirst, or melted with the burning heat of the Sun, in those spacious plains and uninhabitable deserts. This Text alludes to Gospel-times, and is fitly applied to Christ, but in the Letter it relates to Rulers and Magistrates, as *Hezekiah* and his Under-Officers.

Rex pius est murus à vento, Portus in tempestate, Rivus in siti, Umbraculum in aestu; hac mulit abundantius praestitit Christus, cujus Typus erat Hezekias populo suo graviter afflicto atque jactato à vento vehementiori, a graviore siti, ab ardentiori aestu Sacratius in locum.

Hec Historice de Hezekia, Allegorice de Christo dicuntur. Aquinas.

NOW all these Titles of honour God hath given to Magistrates to encourage them against those discouragements which they are sure to meet withall in the faithfull discharge of their duty.

2. It should teach us to lament the loss of good Magistrates. If he that hath lost a good Father, Friend, Guardian, &c. cannot but mourn; how great then should our mourning be for the loss of a gracious Prince in whom all those Titles of love and respect do center and meet! When good *Josiah* was dead, what bitter lamentation did the people make, (2 *Chron.* 35. 24, 25.) First *All Judah* and

K

Jerusalem

The Beauty of Magistracy.

Jerusalem mourn for him. 2. 'Tis with a *great* mourning; the lamentation for him is put as the the highest President of mourning, *Zach.* 12. 11. Great losses call for great lamentation. The loss of godly Magistrates and godly Ministers, are great losses, and therefore the Saints lay them deeply to heart. When *Moses* was dead, the people mourned for him thirty dayes, *Deut.* 34. 8. when *Samuel* died, all *Israel* mourned for him, *1 Sam.* 25. 1. yea when *Saul* a wicked King and *David's* enemy too, was dead, yet see how he laments his fall, and makes a Panegyrick or Funeral Oration in his praise; *2 Sam.* 1. 17, &c. So good Ministers are spiritual Fathers, the Chariots and Horsemen of *Israel*, and therefore we should lay to heart their deaths, *Num.* 20. 19. *2 Kings* 13. 14. *Acts* 8. 2. and the rather because tis the sins of a people that provoke the Lord in wrath many times to remove godly Magistrates and Ministers from amongst us.

3. Those Titles of *Dignity* do shew Magistrates their *duty*. Let no man glory in Empty Titles, but labour to answer them in obedience. Let your lives and your names answer each other. Remember that God hath given you Magistratical gifts not for your selves, but for the good of others, and to him you must shortly give an account of all the Talents which he hath intrusted you withall. Harken not then to *flatterers* who would puff you up by telling you that you are *Gods*, and Sons of the most High, and therefore you may do what you please, you are to account to none but God; *where the word of a King is there is Power, and none may say unto him what dost thou?* *Eccles.* 8. 4. and *Samuel* tells the people (say these Court-Parasites) that Kings have absolute power over the lives and estates of their Subjects, *1 Sam.* 8. 11. to 18. Thus they make Kings glad with their lyes, *Hos.* 7. 3. and are the worst sort of Beasts; for whereas other beasts

prey

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quod signantur in nomine.
Non sunt hic inanium fig-
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The Beauty of Magistracy.

pray upon dead carcases, those devout men alive.

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2. As for that Text in *Samuel*, Tis the threatning of a Judgement, and not the Imposition of a Duty. *q. d.* This people shall dearly rue the casting off that Form of Government which I have given them; for I will give them a King in my wrath that shall deal like a Tyrant with them, taking away their goods and Cattle from them by violence, and making slaves of them and theirs, as the Kings of the Nations whom they desire to be like, have done to their subjects, ver. 9, 11. *Samuel* tells them, *ibid.* will be the manner of your King. The Court-Bishops render it *Jus Regu*, the Right of the King, and thereupon inferred that all the Subject had was in the Power of the King and lay at his mercy. But *Misphat Hammolech* doth not here signifie Right, or what Kings *de jure* ought to do, but what *de facto* they would do to satisfy their Lusts of ambition and covetousness. This will be (their custom for so the word is rendred, *Gen.* 40. 23. *Exod.* 21. 9. 1 *Sam.* 2. 13. yet that did not justify the wickedness of the

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Tyrannus dicitur dominus liberos, i.e. liber & immanis à reddendis rationibus. Arist. Polit. l. 4.

Deus hac jus nec sancit, nec approbat, sed tantum pradi- cat, ejusq. acerbitatem gra- plius depingit, ut eos à Per- ruione Regu auellat. La- pide.

Jus Regis dicitur quod à rege non pro suo officio, sed per sui arbitrio; non pro equitate, sed pro Voluntate institutum est. Mendoza in locum.
Non hic depingitur quod Reges jure possint, sed quod audent, & pro suprema potestate quam habere se putant, contra naturam legem & omnem humanitatem Tyrannice decernunt. San- tius.

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Cum leges prescriptissimæ aliis prescriptissimæ tibi; siquidem naturalis equitas postulat ut idem suis omnibus ex æquo reddatur; ut Ambrosius ad Valentin. Epist. 32.

Princeps dependet à lege naturæ, divinæ & fundamentalis; quatenus homo est, dicitur observare legem naturæ; quatenus Christianus, legem divinam; quatenus princeps, legem fundamentalem. Maccovius.

Distinguendum est inter temerariam regis cupiditatem & Reipublicæ utilitatem ac necessitatem. Si Rex privata libidine & habendi cupiditate impulsus talia sibi vendiceret, injustè ac

Tyrannicè agit; sed si Reipublicæ salute & utilitate id exigente, talia postulat, regis suæ potestati merito utitur. 2. Distinguendum inter rem & rei modum. Si Rex in hisce exigendis modum justum ac legitimum servet, & absq. violentia operas, decimas & tributa pro regni sui statu ac necessitate exigat, non potest dici Tyrannus; si verò modum necessarium & legitimum fuerit egressus, & ex subditorum incommodo suum duntaxat querat commodum, potestate suâ abutitur. Gerhard de Magistr.

Quem vitant stulti vitia in contraria currunt. Horat.

Domitianus jubet de se scribi, Dominus & Deus; imper sic fieri jubet. Suetonius.

Priests) not Right; for if Kings might lawfully do all that is here set down, then *Ahab* had not sinned in taking away *Naboths* Vineyard by violence from him: but this is expressly forbidden, *Ezekiel* 46. 18. and God punisht *Ahab* for it, *2 Kings* 21. 18. but the Lord commands the King to study his Law, and to rule according to it, (*Dens.* 17. 16, 17, 18. & 22. 37.) which is directly contrary to this *ius Regi*; for there the Lord commands the King not to multiply *Horses*. Ver. 16. but here tis said he will do it, Ver. 11. The Lord commands that he should not covet riches, *Dens.* 17. 17. but here tis said ver. 14. that he'll get their Fields and Vineyards from them, and take their Cattle and Children from them, ver. 14, 15, 16, 17.

Cantion. Yet this doth not debar Rulers from a Legal right over the persons and estates of men both in times of War and Peace; provided they exercise it in a lawfull manner, viz. for the promoting of the publick good, and the defence of the Laws, Religion and Peace of the Land.

Now as the Magistrates must take heed of *Anabaptists* on the one hand who offend in *Defect*, and give him too little; so he must take heed of Court-Clawbacks who offend in *Excess* and give him too much; they make a God and an Idol of him for their own ends, obeying his commands against Gods commands, and preferring great mens wills before Gods holy word. Those cry up Kings as Gods, calling them Omnipotent, Unlimited, Independent, not.

not to be questioned by any Authority, &c. Thus the Arminians (to curry favour with great ones, and the better to suppress Synods) superlatively extolled the Power of the Magistracy in Ecclesiastical affairs, and this is the policy of many Sectaries in our dayes to cry up Magistracy, that they may the better cry down Presbyterie, which they know would curb their errors and prophaneſs. Thus *Erasmus* a Physitian, but a rotten Divine, puts all Church-censures into the hand of the Magistrate, and so confounds Magistracy and Ministry together, which are too distinct offices, having distinct bounds and duties belonging to them, which they may not transgress upon pain of Gods displeasure: If *Uzziah* the King will be so bold as to offer Sacrifice which belonged to the Priest, let him expect a Leprosie for his pains, 2 *Chron.* 26. 18, to 22.

[See the *Erastian Tenents* fully confuted by the Learned *Rutherford* his Divine Right of Church-government. *Chap.* 6. *Q.* 2. p. 257. to 647. and in his Due Right of Presbyterie in *fine*, *chap.* 6. p. 387, &c. *Gelaspy* *Aaron*: Rod blossoming *per totum*. The Vindication of the Presbyterian Government by the Province of *London*, p. 8, 9, &c. *Walrus Loc. com. P.* 2. p. 3. ad pag. 73. *Apollonius*, *Qui Magistratus circa Sacra.*]

4. Magistrates must take heed of dishonouring their Honourable calling by profane practices. Their lives should be an Epitome of their Laws. They are apt to call for Duty and Reverence, but let them do their duty to God and honour him, and then he hath promised to honour them; but if they suffer Gods name to be blasphemed, and his Worship, Day, & Servants to be despised, he will cause them to be despised, *he will pour contempt on such Princes*, *Job.* 12. 21. *Psal.* 76. ult. if *ELes* *Sons* be vile, it is because they made themselves so by their wickedness, 1 *Sam.* 3. 13. The loose lives of Rulers doth detract from

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their

Errores Arminii qui coram
supremâ curiâ detecti es-
sent, ne Ecclesiis patiscerent,
omnibus modis allabora-
vit. *Pezel. Melif. Hist.*
pag. 1196. 1203. *Walrus*
Loc. Com. Tom. 2. p. 17.

How men abuse their au-
thority, See *Downham* *ver-*
sus 1. 2. c. 11. p. 486, 487.

V. Cambdens Qu. Elizab.
English, p. 325.

Nomen inane crimen im-
manè. An empty name is
a great shame.
Loco ignominie est dignitas
in indigno, tanquam simia
in testo. Seneca.

Quâ fiducia iniquitatem in
tribunal suū admittent quod
Dei viventis thronum esse
audiunt? quâ audaciâ injus-
tam sententiam eo ore pro-
nuntiant quod divine ve-
ritatis designatum esset. orga-
num intelligunt? Quâ con-
scientiâ in impia decreta
subscribent eâ manu quam
ad perscribenda Dei acta
sciunt ordinatam? Calvin.
Instit. l. 4. c. 20. §. 6.

their authority. As a wicked Minister cannot with comfort and confidence reprove another for those crimes of which himself is notoriously guilty. So a wicked, swearing, drunken Magistrate cannot with comfort punish another for those sins, which rieng in himself. *We Princes* (said Queen Elizabeth) *are set as were upon Stages in the sight and view of all the world; the least spot is soon spied in our garments, a blemish quickly noted in our doings; it behoves us therefore to be careful that our proceedings be just and honourable.* As Ministers in their calling, so Magistrates in theirs are Gods Embassadors, and represent his person; and therefore they must do nothing unbecoming their great Lord and Master. Since God condescends so far as to Gift them, and grace them with his own name, they must walk like Gods on earth. As *Alexander* said to one of his name, *Aut fortiter pugno, aut nomen depono. Either fight like Alexander or never bear his name.* So say I, either act like God or never bear his name. Rule as God would rule, Judge as God would judge, Punish as God would punish, and reward as he would reward. As he hath given you more Power and Opportunities of honouring him then he hath done to others, so he expects more from you then he hath done from others; for men to be called Gods and yet fight against God, to make Laws against his Laws, to use or rather to abuse their Power against that God that gave it, this is to be Gods in name, but Devils indeed. What? Gods and be Drunken? Gods and take bribes? Gods and be cruel and covetous, &c. Hell is full of such gods. To such we may say as *Naomi* said sometimes in another case, (*Ruth. 1. 20.*) call me no more *Naomi*, i. e. beautiful, but call me *Marah*, bitter: so say I, call those no more Gods and Governours, but call them *Beasts and Devils.*

Quest.

Quest. But what must Magistrates do that they may resemble God whose name they bear?

Answer. They must labour to resemble Him.

- In nine Particulars,
1. In Wisdom.
 2. Simplicity.
 3. Impartiality.
 4. Clemency.
 5. Patience.
 6. Tenderness to the

{	Poor. Gods name & Worship. Gods Ministers.
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 7. In searching into causes.
 8. Judging justly.
 9. Doing good to all.

1. They must get *Wisdom* and dexterity in their calling. As Ministers, *Mal.* 2. 7. so Magistrates should be men of *Knowledge*, *Deut.* 1. 13. *Psal.* 78. ult. able to discern between good and evil, that they may rightly time and circumscrib their actions, (*Eccles.* 8. 5.) and thereby uphold the *State*, *Prov.* 29. 2. *David* was wise as an Angel of the Lord, *2 Sam.* 14. 17. *Ezra* must appoint none for Judges but such as know the Law, *Ezra* 7. 25. 'Tis an art of arts, and a science of sciences, even one of the hardest works in the worlds rightly to rule men. He had need be an *Arguer*, or like the Ring in *Ezekiel's* wheels, full of eyes, *Ezek.* 1. 18. another *Janus* to look forward and backward that he be not surprized. Men are witty in wickedness, and subtle to smooth over bad causes with fair preferences; So that if the Magistrate be not a very wise, judicious, experimental man, they will easily escape the sword of Justice; hence *Solomon* is commended for asking *Wisdom*, *1 Kings* 3. 9. 'Tis well observed that *Rome* saw her best dayes under her most learned Kings and Emperors, as *Numa*, *Augustus*, *Ti-*

Superiores sint qui superiores esse sciunt. Bern.
See Dr. Seamans Ser. on *1 King.* 3. 9. Preacht 1644. pag. 22.

Arts est difficillima res, gubernare rempublicam nullum enim animal homine morosius.

Quantum prudentia, integritatis, mansuetudinis, continentia & innocentia studium debet esse in iis, qui divinae iustitiae ministros se esse norunt? Calv.


Psal. 58. 2. & 94. 20. *Job* 13. 4. *Jer.* 5. 26. Sinners are impudent, and Innocency is modest and oftentimes uneloquent.

Quid honestior conscientia, iis plerumque, frons imbecillior. Hieron.

Plato could say, *Felices fore respublicas, si vel studia sapientia consecutur reges, vel sapientes imperent. Illa respublicas fore in qua juvenum hasta, senum concilia pollent, dixit Putarch.*

Justit' a sit tunc in exequendo, oculata in dijudicando.

Debet Magistratus summus religionem quam defendendam suscipit, etiam cognoscere, in eam inquirere, de ea judicare, eamque prius judicio suo non tantum apprehensivum, sed etiam discretivum comprobare, &c. Hominus Disput. 30. 156. Ubi plura.

* See Mr. Strong. 31.
Ser. pag. 617. 

sus, Constantine, Theodosius, &c. An ignorant Ruler is like a blind Pilot that lets the Vessel be ruined on Rocks and Sands. Hence tis set down as a fore judgement when Princes are children, and Babes rule over men (*Isa.* 3. 4, 5.) not children in years, but children in discretion; then men fall to oppressing and wronging one another. As bodily Physitians, so State Physitians should have an Eagles eye, a Lyons heart, and a Ladies hand. Such as Rule others, had need to be well instructed themselves, that so they may see with their own eyes. - Tis dangerous for Church and State when the Governours of it are ignorantly led by others, and cannot Judge of the things which are propounded to them. Hence tis that the Lord would have them to Write, Read and Study his Word, that they might be able to Rule according to it, *Deut.* 17. 18. which made *Jehoiada* the High Priest at the inauguration of King *Joash* to deliver the Testimony or Book of the Law unto him, (*2 Kings* 11. 12.) that by observing the Precepts and Presidents there recorded he might Rule accordingly. He must know Gods Law, and he had need to know the Laws of the Land too; else how will he be able to determine according to Law, if he do not know the Law? The Scripture is the best Counsellor for the greatest Statesman in the world. This is the way to make him * prosper, *Joab.* 1. 8. To this end they should get Godly and Learned Counsellors about them, that they may be able to resolve their doubts, and direct them in Gods paths. Tis of great Consequence for Princes to have a *Joseph*, a *Nehemiah*, a *Nathan*, a *Daniel* about them. Whilst *Jehoiada* the Priest lived who was a pious and a learned man, it went well with King *Joash* and all his Kingdom, *2 Kings* 12. 2. but when that good man was dead, all went to ruine. As a Minister must not be a Novice lest he fall into Temptations; so a Magistrate had need to be an experimental,

perimental, well-seasoned piece that he fall not into snares : and as a Minister should have somewhat in him more then an ordinary man (*ex quo vñ ligno non fit Mercurius*)* ignorant logs become not Thrones and Pulpits; so a Magistrate should have something in him that is eminent and exemplary, and something of an* Orator, whereby he may persuade to goodness, recall men from wickedness, commend the Vertuous, disgrace the Vitious, comfort the comfortless, and exhort men to Vertue. *Julius Caesar* got the Empire and held it by Arms and Letters; hence he is painted standing upon the Globe of the world, holding in his left hand a Book, and in his right a Sword, with this Motto, *Ex utroq; Caesar*, Emperor by both.

*See more on *Ver. 5.*

V. *Langii Polyanth. de Magistratu*, 2. 10 & 11. mibi p. 1666, 1667.
V. D. *Halls Solomons Politicks* Vol. 1. p. 211. folio.
V. *Moll. Histor. Observum*, chap. 2.

2. In *Simplicity*. God mingles with nothing; he's free from the mixture of a private or passionate spirit. So should Rulers be pure gold without any dross (as much as in them lies) of sinfull anger, malice, fear, or hatred, *Isa.* 1. 25, 26. he that cannot rule himself, is unfit to rule others.

Nec timidi, nec tumidi. Male irato ferrum committitur; debes omni perturbatione liber accedere ad rem summā diligentia tractandam, potestatem vitā necess- q. Seneca l. de Ira cap. 16.

3. *Impartially*. As God is no respecter of persons, but punisheth sin where ever he finds it, be it in rich or poor, (2 *Chron.* 19. 7. *Job* 34. 19. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6.) so Rulers must imitate and follow him in their measure and degree. Thus *Amaziah* did justice on those that killed his Father; he did not protect them by his Prerogative, 2 *Kings* 14. 5. and *Asa* deposed his own Mother for her Idolatry.

Of this see more in *ut. 2.*

4. In *Clemency*, Pitty and Mercy. God is pittifull even to the Rebellious, and loth (if by any means it might be prevented) to destroy them, *Psal.* 68. 18. *Hosea* 11. 8. He is not extream to mark what we do amiss, but is slow to anger, though he be great in power.

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In

Sit piger ad pœnas princeps, ad præmia velox; Nam virtus magnos hæc facit una Dîos.

Idco; Scipio laudatur, qui malle se unum servare civem, quàm mille occidere dixit.

Penevolentia populi erga Principem est tutissimam illius munimentum. Gerhard V. Taffyn of Amendment, l. 3. §. 51. p. 378. Diligi Princeps nisi ipse diligat, non potest. Pliny. Joshua 7. 19.

V. Aug. de Civit. Dei l. 5. c. 26. & Orosius l. 7. c. 34. Duo sunt nomina, Homo & Peccator. Aug. As a malefactor, punish him; as a man, pity him.

V. Pezelii Melesic Histor. p. 336. folio. Plura clementia exempla invenies apud Valer. Max. l. 5. c. 1. p. 417. edit. ult. & opt. Multos timere debet, quem multi timent. Sen.

Prima principis dos clementia. Calvin.

Rex apum aculeum non habet, vel certè eo non utitur; exemplar hoc magnis regibus ingens. Plin. Nat. Hist. c. 17. Caveat Magistratus ne aut nimia severitate vulneret magis quàm medeatur, aut superstitiosâ clementia affectatione incrudelissimam incidat humanitatem. Calvin. Maxima peccandi est illecebri impunitatis spes. Cicero.

In this the Gods on earth must imitate the God of Heaven; they must not oppress their brethren, *Ezekiel* 45. 8. nor rule over them with rigor, *Lev.* 25. 43. they must not be like roaring Lions and evening Wolves which leave not the bones till the morning, *Zeph.* 3. 3. but they must consider that they rule over men and not beasts, and therefore they must deal tenderly and mercifully with them, that they may get the affections of their people which is the belt upholder of the throne, *Prov.* 20. 28. *David* by loving compellations wins the peoples hearts, *2 Chron.* 10. 7. *Hear my Brethren and my people.* So *Theodosius* by his loveliness and clemency gained many Kingdoms: The *Goths* (after the death of their own King) beholding his Temperance, Patience and Vertue, gave themselves up to his Government. When *Cicero* would claw *Caesar*, he tells him that his Valor and Victories were common with the rest of his Souldiers, but his Clemency and goodness were wholly his own. * *Nero* in the beginning of his reign, when he was to set his hand to the sentence of condemnation, would say *Utinam nescirem literas!* I wish my hand could not now write!

Rigor breeds rebellion. *Rehobam* by his cruelty lost ten Tribes in one day, *1 Kings* 12. 16. Chuse then rather to offend on the mercifull hand, since tis much safer to account for mercy then for cruelty. Let the sword of Justice be furbisht with the oyl of mercy, though there be cases wherein severity must be used; for we must beware of foolish Pity which oft-times is meer cruelty both to thy self (it may cost thee thy life to spare the lives of those whom God hath sentenced unto death, we must not be more mercifull then the Rule which God sets us, *1 Sam.* 15. 9. & *1 Kings* 21. 19.)

And Secondly to the party offending; impunity breeds

breeds Impenitency, it hardens men in their sin, and oft-times brings them to a second murder, which the indulgent Magistrate becomes accessary too. When one told the King of *France* that such a one had committed a third murder; No, said one, he hath committed but one Murder, the other two are the Kings; for if he had not pardoned him, he had killed but one.

Thirdly, tis injurious to the State to spare Murderers, Witches, and Blasphemers; the guilt of those crimes lies on the whole land, and cannot be set off but by doing justice on the offenders, *Numb.* 35. 33.

5. In *Patience*. God bears long with the Vessels of wrath fitted for destruction. *Rom.* 9. 22. he doth not presently cut off rebellious sinners, but waits long for their amendment.

So Magistrates had need to be men of much Patience, to undergo those burdens, affronts and injuries which they must expect (if they be faithfull) from an ungratefull world; as we see in *Moses*, though a holy, meek, wise man, and one that had brought the people through many straits, yet when any new trouble came they were ready to murmur and fly upon him. Twas a good saying of *Theodosius*, If any man speak evil of the Emperor, if it be of lightness, it is to be contemned; if of madness, to be pitied: if of injury, to be remitted. As he must in * some cases use the sword, so in some cases, (especially in his own) tis his glory to bear and forbear, *Prov.* 19. 11.

Magni est animi in summa potentia injurias pati, nec quicquam est gloriosius principe inponere læso. Seneca de Clement. l. 1.

* Aut fer aut feris; ne feriat feris.

6. In *Tenderness*, 1. To the Poor. As God takes care of the Poor, the Fatherless and the Widow, who have none to take care for them. *Psal.* 68. 5. So the Magistrate who hath power, must be a defence to those who have no power to defend themselves, But of this more. *Ver.* 3, 4.

2. God is very tender over his people; they are the Apple of his eye, which is *oculus oculi*, tender, and the glory of the eye: the Signet on his right hand,

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his Jewels, his Portion, his pleasant Portion, &c. So Magistrates must be very tender over them; the world is apt to wrong them, and trample upon them by reason of the Churches weakness; and therefore she is compared to a Vine, a Dove, a Widow, as Sheep, which cannot subsist long without a defence and support; and if Magistrates neglect their duty, yet God will never fail his people, but will reprove Kings for their sakes; and though his Church be weak, yet her enemies shall know that her Redeemer is strong. Jer. 50. 34.

3. God is very tender over his own Name, Day, Worship, Ordinances and Ministers, &c.

Prima Magistratus cura debet esse religionem veram promovere, & impietatem prohibere. Amel. C. Conf. l. 5. cap. 25. Q. 2.

So Magistrates as they are Gods Deputies, must especially look to the things of God. As God hath exalted them, so he expects they should exalt his Name and Worship; 'Twill be the honour of their honours so to do. This was the glory of those godly Kings of Israel, that they made it their chief care to promote Gods worship, and to abolish all the monuments of Idolatry. David saw to the ordering of Gods worship, that it might be kept from confusion, 1 Chron. 23, 24, 25, 29. Jehosaphat sent his Princes with the Priests to see Idolatry abolished, and the Truth sealed, 2 Chron. 17. 7, 8, 9. Hezekiah purgeth the Temple, 2 Kings 18. Josiah and Asa cast down Idols, and restored the worship of God, 2 Kings 34.

Many would have the Magistrate to defend men in their Temporals, and see to the backs and bellies of people, as if he were some Butcher or Oxherd, some Turk and Tartar that never heard of God; but as for Religion (saith the revived Donatist of these times) that concerns not the Magistrate, he must not once meddle with that; whereas this should be his cheifest care. That which we must chiefly pray

Nec Princeps corpora tantum hominum curabit, & negliget animos; non enim armentarium aut subulcum Principem fingimus, cui tantummodo Venter, caro & cutis subditorum cura sint, Apollon.

Jus Mag. circa Sacra. p. 106.

Quid Imperatori cum Ecclesia? dixit Donatus.

for,

for, that should be his chiefest care; but the great request of Gods people is, that they may lead *godly* as well as peaceable-lives under Magistrates, 1 Tim. 2. 2. hence tis that they are commanded to kiss the Son, obey his Commands, advance his Kingdom and promote his Worship. Even *Aristotle* could say that among other things the Magistrate ought to see to the worship of the Gods, and that their holy things be kept from Violation. Mr. *Perkins* speaks well to this point. *The Magistrates* (saith he) *look to Peace and civil order; tis well done; and tis their duty; yet not the Principal; and they do commonly fail in this, that they use not the sword for this end, to urge men to the keeping of the commandments of the first Table, to a practice of pure religion, and to the keeping of the Sabbath day. This is the main duty of the Magistrate, who bears the sword especially for the good of mens souls.* Thus that worthy and eminent light of *England*.

[That Magistrates ought to have a special care of Religion, See *Davenant de Jndice fidei*, pag. 91, &c. *Musculi Loc. Com. de Mag. mibi* p. 630. folio. D. *Gonge* his Arrows on *Exod. 17. 15.* §. 74. p. 323. Mr. *Masbals* Sermon on 1 Tim, 2. 2. Taffyn on Amendmment of life, l. 3. c. 6. p. 327. *Gerhard de Magistrat.* p. 298, &c. 312, &c. *Σημειωματα.* pag. 24, 25. *Burroughs Irenicum* chap. 7. *Cottons Keyes.* pag. 25. 53. D. *Boltons* Arraignment of Error. pag. 312. to 348.]

2. If men be obstinate, the Magistrate may and must compell them to keep the Sabbath, and to frequent the Worship of God; though he cannot make them believe, yet he may make them hear. Parents may and ought to do thus much, and why not Magistrates then? (*Exod. 2. 10.*) though they cannot compell them to grace yet they may to the means of grace. The Magistrate is *Ensis Dei*, Gods Sword-bearer, he must not bear or wear it for a

See seven Reasons why Magistrates should more especially promote Religion, in Mr. *Ass. Burges*'s his Ser. on *Judg 6. 27, 28.* p. 5. &c. preach't 1645.

See five Reasons for this in Mr. *Jenlyas* Ser. on *Psal. 2. 12.* p. 6, 7 preach't 1656. and on *Jude 8. Obs.* 4. p. 300 folio. V. *Arist. Polit. l. 6. c. 8.*

Perkins Treatise of Callings. Vol. 1. p. 764.

See Mr. *Rutherford*'s Due Rights of Presbyt, p. 352. in fine libri.

Formido pame licet non reddat justos, utilis tamen est & servit tranquillitati publica; dum coactus reproborum per illum coercetur. Musculus.

a shew, (*Rom. 13. 4.*) but draw it out and use it according as God directs him in his word, *bringing the wheel of justice over the heads of the wicked*; *Prov. 20. 8, 26.* He must not be like a Cypher, of no use but to fill a place; like *St. George* on Horse-back who sits with a drawn Sword, but never stirs nor strikes; nor like that *Log of Wood* which *Jupiter* threw amongst the Frogs to be their King, which they soon trampled on with contempt. A Magistrate couchant makes offenders rampant; sin and error loose nothing by Indulgence; such ill weeds (if tolerated) grow apace.

3. If they be *Seducing Hereticks*, he must punish them according to their demerits. Evil doers are to be punished (that is confessed on all hands) but seducing Hereticks are evil doers (*Phil. 3. 2. & 2 Pet. 2. 14.*) 2. Murder, Adultery, Theft, and such like works of the flesh must be punished; but Heresie is spiritual murder, adultery, theft, and expressly called a work of the flesh, *Gal 5. 19, 20, 21.* & least any should think that this was *Legal*, tis plain that such ought to be punished even in Gospel-times. *Zach. 13. 3.* The Prophet there speaking of Gospel-times, tells us that *he who speaks lies in the name of the Lord, shall die for it.* 2. If they be Idolaters or blasphemers, then tis *de jure natura*, agreeable even to natural light, and founded on Reasons of immutable equity, as the glory of God, the good of his people, &c. that they should be punished, and so binds for ever. *Job* tells us that Idolatry is a sin to be punished by the Judges, *Job 31. 27, 28.* The * *Arminians and Socinians* would have no Hereticks punished or once molested by the Magistrate (that so themselves might escape in that crowd.) But what mischief and confusion this would bring to Church and State, I have * elsewhere shewed at Large. Indulgence breeds Insolence and Impudence (as we have seen by sad experience) When Judgement

*V. Pezelii Harmon. Re-
monstr. & Socinian. art.
21. p. 252.

*See my Commentary on
2 Tim. 3. 8. p. 168, 169.

ment is not speedily executed on evil doers, they are hardened and heightened in sin, *Eccles.* 8. 11. Execution is the life of the Law: it is the same in Policy, which Elocution is in Oratory, the first, second, third thing, tis all in all. When the woman came to *Philip King of Macedon* for justice, he answered *Nolo*, I will not; but she well replied, *Noli ergo regnare*, Lay aside your King-ship then. So say I, will you not punish Blasphemers and Soul-murderers? then never bear the sword of justice. Either act like Magistrates, or never bear the office; either discharge the duties of your place, or leave it to such as will; for shame let not blasphemy escape better then Felony, let not a Cut-purse die and a blasphemer live. Do not punish him that speaks a word against you, and let him scape scot-free that speaks two against Christ. Tis a Sin to be calm and cold when God is blasphemed. When *Servetus* that blasphemous Heretick charged *Melancthon* with harshness in a dispute against him, he answered, *In aliis misia sum; cum blasphematur nomen Christi, non ita*. I can be calm (said *Melancthon*) in other cases, but not in blasphemy. And whereas many plead *conscience* for what they hold, tis against their conscience to renounce such errors, and such Heresies; Mr. *Burroughs* shall answer them;

Impunitas incuria soboles, insolentia mater, radix impudentia, transgressionum nutritrix. Bern. de consid. lib. 4.

1. An erroneous conscience doth not bind; you sin notwithstanding your conscience bids you do it.

V. Burroughs Irenicum Chap. 6. p. 34.

2. Whatsoever you hold, though conscience be never so much taken with it, if it destroy the power of godliness, if this man be in Christian Society, after all means used to reduce him, if he still persevere in it, he is (notwithstanding his conscience) to be cast out; if poyson be got into a glass, and you cannot wash it out, the poyson and glals too is be thrown into the sink.

V. D. Bolton Arraignment of error, p. 337, &c.

3. If the error with the profession of it be destructive to the State, and he cannot be reclaimed; he

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he may likewise be cut off from it, or at least be deprived of the privileges of it, and benefits by it, notwithstanding his plea of conscience. Thus he, who yet allows too much liberty in some cases.

Objection, *This is persecution.*

Answer. Not at all; 'Tis justice, not persecution to punish Theeves and Murderers. These spiritual Theeves and Murderers are the worst of sinners; others destroy but the estate or body, these kill souls.

2 Its Christian wisdom to kill Serpents, Wolves, Foxes, Bears, *Cant.* 2. 15.

3. 'Tis love and compassion to the souls of the wicked, and may be a means to convert, or at least to restrain them, and so they may be the Ministers of God for their good, not only civil but spiritual; hence the Magistrate is called an *heir of restraint*, (*Judges* 18. 7.) there was no Magistrate (or as tis in the fountain, *Jorish gnetzer*) there was no heir of restraint to repress sin, and restrain men from wickedness. Thus *Sauls* reigning was called restraining (*1 Sam.* 9. 17.) because by his authority he restrained men from their licentious practises. When these Curbs are gone, horses run wild, and people are like Sons of *Belial* without a yoke.

4. 'Tis an act of mercy to others to keep them from infection; tis cruelty to the good to spare the bad.

5. Had these Seducers and their followers power, they would be the greatest Tyrants and Persecutors in the world; witness *John a Leyden* and his fraternity.

6. I would have all mild and gentle means used before men proceed to Judgement. Care should be taken to inform their judgements and convince them of their evil ways. The Apostle is for two admonitions before Church censure, (*Titus* 3. 10.) and the censure of the Magistrate should not precede that of the Church. And if they be Heathens and

Nemo pereat, nisi quem pervire etiam pereuntis interfuit.
Seneca. Hereticis obstinatis beneficium est morte multari; nam quod diutius vivunt, eo plures errores exco-
gitant, plures pervertunt, & majorem sibi damnationem acquirunt. *Musculus.*
Heres interdicti vel prohibitionis. Piscat.

He must restrain 1. Idolaters. 2. Seducing Sect-makers. 3. Vicious livers.
V. Mr. *Lysfords* Ser. on *Dan.*
3. 14. p. 7, 8, &c.

Cuncta prius tentanda, &c.
V. Dr. *Bolton's* Arraignment
of error, p. 334, &c.

and Infidels, the gentler we must deal with them to win them to the Faith, *Titus* 3. 2, 3. Abominable then is that cruelty of the Papists, who by inhumane tortures would force the poor Indians to baptize their Infants, and say as they say, and hold what they hold. All this is but a nullity; for as a forced marriage is no marriage, a forced profession is no profession.

7. We must distinguish of Persons and their errors: 1. Some are *Seanders* and offend through wilfulness; though they be convinced, yet they will not be convinced, but walk turbulently and disorderly, disquieting both Church and State; these must be most sharply dealt withal.

2. Others are *seduced* and misled through weakness; these would be *pistied*.

Next we must distinguish of errors. 1. Some are about *Circumstantial*s and lesser matters, making no rent in Church or State, and here the strong must bear with the weak, *Rom.* 15. 1. *Ephes.* 4. 2. *Galat.* 6. 1. That friends might differ about the same things without breach of friendship, a very Heathens affirms.

2. Some errors are *fundamental* and overthrow the very substantials and foundation of religion, directly or indirectly, mediately or immediately; Thus Arrians, Socinians, Antinomians, Papists publishing blasphemy to the disturbance of Church and State; such* turbulent Idolaters, & gross Hereticks (as well as other gross offenders) may be punished with death as appears, *Exod.* 22. 20. *Lev.* 24. 16. *Numb.* 15. 30, 31. *Deut.* 13. 1. to 10. 1 *Kings* 18. 40. 2 *Kings* 23. 20. *Ezra* 6. 11. & 7. 26. *Dan* 3. 29. So saith Mr. Perkins, *The Magistrate who is the Vice-gerent of the Lord, is the Keeper of both Tables; and therefore is to maintain Religion with the sword; and so may put to death Atheists, which hold there is no God, of which sort there are many in these dayes: and Hereticks which*

M

maliciously

Ad fidem nullas infidelis cogendus est; nam ea suadendi, non imperanda; delictores non tortores adhibendi: monendo plus proficitur quam minando, docendo quam cadendo. Tilenus *Syntag.* p. 634.

Quod cor non facit, non fit.

See this question largely debated by Gerhard de *Magist.* p. 381, &c. Mr. Cobbet of Magistracy. Mr. Leigh in his *Prolegomena* to his *Body of Divinity, in fine.* The Author of the *Bloody Tenent* would have none punish. See him confuted by Mr. Bedford against *Antinom.* p. 78. and Mr. Cotton against *Williams.* *Davenant de Judice,* p. 72. & *Tallica Sacra lib. 2. cap. 2. §. 11, p. 123, &c.*

Non eadem sentire deos de rebus iisdem, Incolumi licuit semper amicitia.

Magistratus propter solum hereticos crimen non quando occidat, nisi forte horrenda atq; intoleranda in Deum blasphemie, vel manifeste seditionis crimen accedat. *Hominius Disp.* 31. §. 4. p. 163.

**Pecunia capitalis puniri potest non quia error, sed quia Turba.* Pridcaux.

Hereticos, blasphemos & seductores capite multandos esse, multis argumentis probat doctiss. Altingius, Problem. 19. 20. & Zepper. *de Lege Moisaica lib. 4. cap. 3. p. 244.*

Perkins on the Creed. p. 194. Vol. 1. V. Synopsis
 Purior. Theolog. Disp. 50.
 Selt. 56. Willets Synopsis
 controvers. 7. Q. 2. p. 373.
 edit. ult. & Mr. Prins
 Treatise of the Power of
 Magistracy; an excellent
 piece to this purpose, where
 all the Anabaptistick cavils
 are answered.
 "Neq; tacitu oris, neq; tacitu
 cordis.

maliciously maintain and hold any thing that overthrow
 the foundation of religion in the Churches whereof they
 are members. Had this good man lived in our days, he
 would have been censured by some for Perkins the
 Persecutor; but wisdom is justified of her own
 children.

4. God is very tender over his Ministers. None
 must * touch his Prophets to hurt them; he takes
 the injuries done to them as done to himself; as they
 are subject to greater tentations, so they are under
 more special protection; he holds these Stars in his
 right hand, Rev. 2. 1.

So Magistrates should be very tender over the Mes-
 sengers of Christ, who are the best friends (if they
 be faithfull) that Princes have in the world. Magi-
 stracy and Ministry, the Word and the Sword
 should go together. The Pulpit guards the throne,
 hence Nathan is called the friend of David, 1 Kings
 4, 5. King Joram calls Elia his Father, 2 Kings
 6. 21. and Jehoshaphat calls the Levites his Sons,
 2 Chron. 29. 11. and Hzekiah spake comfortable,
 delightfull, pleasing words to the hearts of the Le-
 vites, 2 Chron. 30. 22. The Magistrate must protect
 their persons from Violence, and their maintenance
 from the ineroachment of cruel cormorants; least
 by famishing them he bring a famine of the word
 upon the people. He must plant the word where
 tis wanting, and continue it where tis planted.
 Twas well observed by Queen Elizabeth when
 the Justices of Peace in the County of Suffolk
 met her Majesty in progress, every one of them ha-
 ving a Minister by him; I see the Reason (now saith
 the Queen) why the County of Suffolk is better
 governed then other Counties; it is because the
 word and the sword go together. Then Church and
 State are like to flourish, when Moses and Aaron,
 Zerubbabel and Jeshua, Zach. 4. 14. go hand in hand
 together. When the Minister reproves sin, and the
 Magistrate

O. beatum populum in quo
 ano are & uno animo utruq;
 administratio ad Sausam
 communionem cum civili
 societate continendam &
 augendam. conspiraverit!
 Non minuit illam hac admi-
 nistratio, sed altera alteram
 stantem confirmat, labantem
 statuat, collapsam eri-
 git. Junius Eccles. 13. c. 5.

Magistrate punisheth it ; When the Magistrate makes use of the Ministers direction , and the Minister enjoys the Magistrates protection ; when *Josua* joyns with *Eleazer*, and *David* consults with *Nathan* and *Gad* the Prophets of the Lord ; and *Josiah* with *Huldah*, and *Uzziah* with *Zachariah* the Priest, then and never till then can we look to prosper, 2 *Chron.* 26 5. 'Tis *Aarons* office to speak, but tis *Moses* his Rod that works the wonders. Ministers must Preach, and Magistrates must punish offenders.

7. As God searcheth and inquireth in'o mens causes before he punish ; and though he be the supream and absolute Judge of all the world, yet we find that he first cited *Adam*, and gave him a fair Triall before ever he turned him out of Paradise, *Gen.* 3. 9. to 20. He never proceeds to judgement till the fact be clear, though he had a cry come up to him concerning the blood of *Abel*, and the wickedness of *Sodom*, yet he searcheth and examines the matter to see if it be according to the report, *Gen.* 4. 9. 10, 11. & 18. 21. So the Magistrate must be well advised what he doth, and ponder all circumstances before he pass sentence. So did *Job* (*Chap.* 29. 16.) *The cause that I knew not, I searched out. Oyer* must go before *Terminer*. First Hear, and then Determine. Nothing must be done rashly and unadvisedly, but upon serious and mature deliberation must they proceed to judgement ; else the Judges temerity will prove the innocent persons calamity. As the Physician before he prescribes a receipt or diet to his Patient, will first feel the pulse, view the Urine, observe the temper and changes in the body, and inquire into the causes of the disease, that so he may apply a fit remedy suitable to the malady : so ought every Magistrate in causes of justice to hear both parties with equal patience, fully and fairly ; to examine witnesses thoroughly, and to lay together all allegations, and give judgement accordingly. Reports and probabilities are no sufficient ground, there must

Licet Deo omnia sint aperta, non tamen prorsus audita sed visa.

Qui statuit aliquid parte inaudita altera, equum loca statueris, haud equus erit. Seneca in Medea.

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be a proof, and that by men approved; else a *72. bel* may get false witnesses to accuse an innocent *Nabok*.

Judges must not first hang a man and try him after; the Law condemns no man till it have first heard what he can say for himself, *John 7. 5. Act. 25. 16.* 'Tis worth observing what a heap of words the Holy Ghost useth to make Magistrates cautious in this kind. 1. They must search, 2. Inquire, 3. diligently. 4. they must see that it be true and certain that such an abomination is wrought. 5. then and not till then must they proceed to judgement, *Deut. 13. 14. & 17. 2, 4. & 19. 18. Judges 19. 30.* many cases are dark and difficult, and so cunningly contrived that *is the Kings honour to search it out*, *Prov. 25. 2.* as we see in *Solomon* in that difficult case of the two Mothers, *1 King. 3. 16. 28.* And if in lesser matters it be folly to answer a matter before it be heard; how much more in such weighty cases? *Prov. 18. 13.* Judges especially must take heed what they do. (*2 Chr. 19. 6.*) and therefore twas a great oversight in *D. vid* to give away good *Miphbosbeths* land before he had heard him speak for himself, *2 Sam. 19. 29.*

8. As God judgeth by Law, though he be Lord Paramount of all the world, and being absolute in himself might make his will his Law, and none may say unto him What dost thou? yet he judgeth according to the Law of nature. 2. By the Moral Law, 3. By the Gospel. So Rulers must rule by Law, and not by Lust. (*Deut. 17. 11.*) then their words have power with them, (*Eccles. 8. 4.*) then they are the higher powers indeed whom none may resist but at his own peril, (*Rom. 13. 2.*) whereas a Ruler and his will or lust is the Higher Weakness rather than the Higher Power. The strength of Princes lyeth in the Law, as *Sampsons* strength lay in his locks, and these are the peoples security. * *Laws* are the best walls of a City; without them, even walled Cities want defence; they are as Physick to the body, both for preventing and removing of

Jubetur Rex legum compendium propria manu describere, quo magis ea precepta inhareant animo; nam legentibus elabuntur sententia, quod lectio moras non patitur; qui autem scribit per oculos imprimis & infigit menti singula fideliter. Philo de creat. Princip. Non aliud potest Rex quam quod de jure potest. See Lex Rex, p. 179. to 255. an excellent peice to this purpose, by Mr. Rutherford.

Rex est Lex animalis, Philo V. Plura apud Gerhard. de Magistrat. p. 335, &c. Tom. 6.

of diseases: yea they are as the soul to the body, without them the Common-wealth would neither have beauty nor being. Where the Magistrate obeys the Laws, and the people obey the Magistrate, there is both beauty, strength and safety. Such Magistrates as Practice their own Laws, may the more boldly punish the Transgressors of them. *David* that went before his people in an holy Example, threatens judgement against the workers of iniquity, *Psal.* 101. 'Twas *Lycurgus* his honour that he never made a Law which himself did not practice.

9. *God doth communicate his Goodness to all*; he causeth his Sun to shine upon the just and unjust. So publick persons should have publick Spirits; their gifts and goodness should diffuse themselves for the good of the whole. * Their great care should be to promote the publick Interest more then their own. So did *Moses*, *Ex d.* 32. 10, 11, 32. *Nebemiah*, (*Chap.* 5. 6. 10 19.) and *David* (*Psal.* 137. 5, 6. † *Acts* 13. 36.) who served God and not himself in his generation. * 'Twas *Casars* high Commendation, that he never had himself, after the world had him for a Governour; his mind was so set on the publick that he forgot his own private affairs. The Stars have their brightness not for themselves but for the use of others. † 'Tis for Tyrants to seek themselves; it becomes good Governours to seek the good of their people. 'Tis therefore made one special Qualification & Property of a Magistrate that he be not covetous nor self-seeking. * *Exod.* 18. 22. he must not only be an Able, Wise, Religious, Just man, but he must be one especially that *hates covetousness*, that bitter Root of Bribery, Partiality, Symony, Perjury, Sacriledge and Pusillanimity. A Magistrate should be a Magnanimous, Valiant man, but this sin dispirits a man, and makes him cold and cowardly in the cause of God.

Now all those Governours that are thus Qualified and do resemble God in the Particulars mentioned,

Justum est Principem legibus obtemperare suis; tunc enim iura ab omnibus custodiendi existimet, quando et ipse illis reverentiam præbet. Isidor.

Lycurgus nihil lege ullâ sanxit in aliis, cuius non ipse primus in se documenta daret. Justin. Hist. l. 3. §. 2.

* V. Mr. Ant. Burges Ser. on Numb. 11, 12. p. 34. Preacht 1645.

† See Mr. Jacobs Ser. on Acts 13. 36.

* *Life se non habuit, postquam mundus cum principem habere cepit.*

Non prius ut de subditis crescat, sed ut ipsi de te. Bern.

† *Tyrannus suum spectat commodum, Rex vero subditorum.* Arist. Polit. l. 3. c. 10. & Philo li 2. Allegor. p. 108, 109.

Tu civem Patremq; geras, tu consule cunctis, Non tibi; nec tua te moveant, sed publica damna. Claudian.

V. *Pluvius in Polyanthea, de liberalitate* pag. 1567.

* See that Text fully opened in my Comment on 2 Tim. 3. 2. p. 26, 27. & Gerhard. de Magistr. p. 270. & Mr. Rob. Bolton Affize. Ser. p. 59, & c.

Nihil est tam angustis animi, tam parvis quam amare divitias. Cicero lib. 1. Offic.

oned, shall have Gods protection, the blessing of their people, the comfort of a good conscience when they come to die (as *Moses, Samuel, Hezekiah, Nehemiah;*) and at the day of Judgement (when the wicked shall cry to be hid) they shall appear with comfort and confidence before Christs Tribunal.

[See nine Properties of a good Magistrate in Mr. *Frosts Ser. folio. p. 288, 289.* Dr. *Halls Solomons Politticks. Vol. 1. folio. p. 209.* See eight Qualifications in Mr. *Gurnals Ser. on Isa. 3. 26. p. 29, &c.* Mr. *Livesy, Jehosaphats charge. p. 135 &c.* Mr. *Baxters* Sheet of Directions to Justices of the Peace.]

[Yong Gentlemen that are towards the Law, may do well (in their minority) thoroughly to peruse *Plutarchs* lives; and specially his Morals, *Seneca, Xenephons Cyropadia*, and Mr. *Peachams* compleat Gentleman; they are full of excellent Notions both for Speculation and Practice; and are all Translated into English for common use.]

Quest. Will not this discourage inferior people when they hear great ones called Gods, and see them exalted; when they are made to serve in inferior callings?

Ans. Not at all; for there is much of God may be seen even in their callings. The Husbandmans calling is lookt upon as a mean employment, yet the Lord tells us that tis he who teacheth him to Plow, Sow, and Harrow, (*Isa. 28. 24, 25, 26.*) As he teacheth the Warriour to fight, *Psal. 18. 34.* and the Ruler how to sway the Scepter, and *Bexaliet* his curious works, *Exodus 35. 22.* so he giveth Wisdom to the Husbandman how to order his affairs with discretion. Tis reported of *Heraclitus* that when his Schollars had found him in a Tradesmans shop, whither they were ashamed to enter, he encouraged them saying, *Quod neq; tali loco dii desunt immortales,* That the Gods were as well present in such places as in others; intimating that a divine power and wisdom might be discerned even in those common Arts which

which are so much despised. Hence *Tarentium* perswaded his friends to go with him to a Forge, and he would shew them Gods handy work there (*In-
troite, inquit, sunt hic etiam Dei*) so may we say of other Artificers, Come in and see Gods handy work here. There's no calling so mean but some foot-steps of a Deity may be seen there; and though thou be not the Head (thou hast the lels to account for) yet the hands, feet and toes are usefull in their places: and if thou walk humbly with thy God in them, thou maist come to heaven before Princes who oft-times are Gods in name, but Devils indeed. Tis the glory of a land when Ministers preach, Magistrates protect, People obey, and each in their places help to preserve humane Society.

*Nihil in natura rerum tam
minutum, tamq. vile & ab-
jectum, quod non aliquid
admirationis hominibus ad-
ferat.* Aristot. de anima,
l. I. c. 5.

Observation 8.

God is not only present, but President and chief Ruler amongst the Rulers of the world; he's King of Kings and Lord of Lords, (1 Tim. 6. 15. Rev. 17. 14.) his eye is with them on the throne (*Job* 36. 7.) he sits on the bench amongst them and is in their Assemblies; hence their Seat is called *The holy place*, (*Eccles.* 8. 10.) God is Lord-chief-Justice on the Bench with them. He doth not only look on them, but he stands in the midst of them, and erects his Throne in their Thrones; he eyes their Affections, takes notice of their actions, attends their charges, and passeth a censure upon their censures. As he hath a more especial interest in them, so he hath a more especial eye upon them. *Semo* would have men to do all *Tanquam spectet Cato*: but Judges should do all *Tanquam spectet Deus*, remembering Gods All-seeing eye is still upon them. *Jehosaphat* could not ride Circuit with his Judges, but God doth. He is with them not only by way of assistance and protection, but also by way of Observation; he takes notice of every sentence that passeth and will bring it again to Judgement: for one special end of that great day,

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Nuper eram iudex, jam iudicis ante Tribunal Substitens paucos, iudicor ipse modo.

* See this Text more fully opened in *Sibellius* 3 Tom. *Concio* 10 p 382. & Mr. Blackwells Ser. on the same Text, Preacht 1644. and also Mr. Case, Preacht 1644.

† See ten Reasons for this, in Mr. Levi's his Ser. on this Text. p. 93.

Officium geritis magni momenti; multum potestis prodesse & benefice; considerate igitur diligenter, &c. Latenter in locum.

* V. Beauty of Holiness, p. 152.

† V. *Aug. de Civit. Dei* l. 5. cap. 25.

* V. Frosts Ser. on Magistr. p. 288. folio. *Decorum est ut qui dignitate, probitate emineat. Decet id quod optimum est, ab optimo coli.* Stobæus.

Qualis Rex, talis grex. Vbi Præses Philosophus (Pius) ibi felix civitas. Aristot. V. Plura apud Langium in Polyanth. de Magistrat. Q. 12. p. 1670. edit. ult.

day, is, *Judicare non judicata, & male judicata.* To punish those sinners wh ch have escaped unpunisht here, and to rectifie the unrighteous judgements of the world. This made a wicked Judge on his death-bed to weep, and being asked why? To think (said he) that I who have Judged others am going now to be judged my self. As Masters on earth must remember that they have a Master in Heaven (*Colos. 4.1.*) so Judges on earth must remember that they also have a Judge in Heaven to whom they must shortly give an account. Let Judges then remember that excellent counsel of *J. hosoph* 1 to his Judges, * *2Chr. 19.6,7 Take heed what ye do for ye judge not for men but for the Lord wh^r is with you in the judgement.*

1. Here is a duty enjoyned, and that is † *Circumspection and accurate walking*, take heed what you do, which is again repeated; here is caution upon caution, (*ver. 7.*) to make the deeper impressiion in them. *q. d.* the execution of Justice is curious work, you had need therefore of open eyes, steady hands and upright hearts.

2. Here is the *Means* to attain this, let the fear of God be upon you, *ver. 7.* He that fears not God, will little regard the distresses of men, (*Luke 18.4.*) and will make but a sorry defender of such as do fear him; whereas he that truly fears God, dares not wrong man, (*Gen. 42. 18. Nebem. 5.15.*) Piety advanceth Magistracy, tis the * Honour of their Honours; as we see in † *Constantine* the Great; and therefore tis made a chief Qualification of a Magistrate, that he be *one that fears God*, (* *Exod. 18.21. 2 Sam. 23.3.*) and keeps his Commandments, *Joshua 1. 8. Psal. 2. 10, 11, 12.* The lives of Rulers are the Looking-glass by which Inferiors dress themselves, and the Rule by which they walk; they had need therefore to see how they walk; for, such Magistrates, usually such people. This fear of the Lord is the foundation of all other Graces; and where this is wanting, all

all is wanting; all vertues without this are but empty shels, shews, shadows.

2. *They must not respect persons in judgement.* (Prov. 18. 5.) be they old or young, Rich or Poor, Citizens or Strangers, Christians or Heathens, friends or foes, he must not look at the Greatness of their persons, but the Goodness of their cause. As God respects not any outward thing in man to move him to do so and so; so Rulers must resemble him. Partiality staineth Justice, and cuts in pieces the very Nerves of a State.

3. *Take no Gifts.* * Bribes blind the eyes of the wise, and make them to pervert judgement. Judges anciently were pictured without hands, and without eyes. 1. *Without hands*, to note that Judges must not take gifts. 2. *Without eyes*, because they were to administer justice according to every mans cause, without respect to any mans Relation, whether friend or foe; as Christ, so those that rule under him must not judge by outward appearance, but they must judge righteous judgement, *Isa.* 11. 3. There are four great perverters of judgement, viz. fear, favour, hatred, Bribery; this last is not the least of the four, and therefore is so frequently condemned in Scripture, *Exod.* 23. 8. *Deut.* 16. 17. & 16. 19. & 27. 26. *Job* 15. 34. *Prov.* 15. 27. & 17. 23. & 28. 21. & 29. 4. *Psal* 26. 10. *Isa.* 5. 23. *Amos* 5. 12. *Micah* 3. 10. *Alts* 24. 26. They must imitate *Moses* and *Samuel* who cleared themselves from this sin, (*Numb.* 16. 15. 1 *Sam.* 12. 3.) For he that taketh a gift selleth himself; and is bound to do somewhat for the bribe he hath received. Tis therefore made one note of a Citizen of Heaven that he despiseth bribes, and takes no rewards to condemn the innocent, *Psal.* 15. 5. *Isa.* 33. 15. There is no difference in Gods Dictionary between Bribery and Theevey, *Isa.* 1. 23. There is little difference between Give ye, and De-

* See my Comment. on
1 Tim 3. 2. p. 27.
Judges are called Gods,
and God is known by giving,
not by receiving.

*Quatuor ista, timor, adium,
dilectio, census, Sapè solent
hominum vellos pervertere
sensus.*

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liver ye ; unless it be this, that the one goes in chain of Gold, when others lie in Fetters of Iron. If any would see the Question stated how and when a man may take a gift, let him peruse *Rivet* on *Hosea* 4. 19. p. 617. folio. *Brochmand. C. Consc. 2. Vol. p. 5061.*

4. Since we are backward to the best things, *Je-busaphat* useth *Motives* to encourage and excite Judges to a careful and conscientious discharge of their duty. 1. They Judge not for man, *i. e.* not simply in the name and authority of men, but for the Lord, who is the Supream Ruler, to whom they must account: and therefore it greatly concerns them to take heed what they do. Kings causes call for great care and consideration: he that will manage them well, must take heed what he doth.

2. They must consider that *God is with them*, which serves first for *Caution*; if they do ill, he is with them to punish them: for though they be mighty, yet God is Almighty, and there is a greater then they, (*Job* 33. 12.) who stands in their Assemblies, not as a bare Spectator, but as a Witness, Judge and Avenger of such as act unrighteously, *Job* 12. 18, 19, 21. 2. It serves for *comfort*; he is with them to defend them if they do well. The Devil throws his darts principally at them: they destroy his Kingdom; and therefore he useth all means to destroy them; he saith to his Agents as *Aram* the King of *Syria* said to his followers (*1 Kings* 22. 32.) Fight neither with small nor great, but against the King of *Israel*; for when the Commander is conquered, the Souldiers fly.

3. *There is no iniquity in the Lord*; there is no injustice in him, and therefore let there be none in you. But of this see more *Verses* 2, 3. of this Psalm.

How great then is the sin of those who are not afraid in the very eye of the All-seeing God to favour wickedness

wickedness and act unrighteously. Tis true they will formally and in words confess that they reign *Dei gratia, & providentia Dei*; yet they are so blinded with their Pomp, and infatuated with their Greatness, that God is not in all their thoughts, nor must He, his Laws, or People have any room amongst them. These the Psalmist tacitely reproves, by telling them that God stands in their Assemblies, and takes notice of all their ways.

See four good Lessons from Gods all-seeing eye in my Commentary on 2 Tim 4. 1. Obs. 3. p. 306.

Observation 9.

The judgement of Judges is the Lords judgement, Dent. 1. 17. 2 Chron. 19. 6. they have their power from him, John 19. 11. and therefore such as stand before Judges, are said to stand before the Lord, because the judgement is his, *Dent. 19. 17.* yea though they be wicked men, yet he judgeth amongst them; though not always by consenting and approving of what they do (for they oft err and do unjustly) yet alwayes by observing and over-ruling their Counsels to his own praise; and though they have Self-ends and Plots, yet God hath a Plot above their Plots, which they effect when they mind nothing less, as we see in Pilate, Judas, Satan in putting Christ to death, *Acts 2. 23. & 4. 28.*

Judicium est ipsius Dei Originaliter, autoritative & principaliter; at Magistratus Ministerialiter & instrumentali.

Judicium Dei est; proinde Juxta in tribus Deo debet conformari, in Potestate, Bonitate & Veritate,

Be patient therefore and silent under the unrighteous censures and judgements of men: for God can and will turn them to his peoples good, as we see in Josephs selling and imprisonment, in the three young men that were cast into the fiery Furnace, and Daniel into the Lyons Den, yet all advanced to honour by their sufferings.

Observation 10.

Going to Law (when just occasion requires) is lawful: To what end hath God ordained Judges (*Dent. 16. 18.*) and commanded men to bring their causes and controversies before them (*Dent. 19. 17.*)

N 2.

& 25. 1.)

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Q. 25. 1.) if they might not hear them? Would God (think we) stand in their Assemblies and judge amongst them, if such judgements were unlawful? or would Christ have approved (or not rather re-proved men) for going before the Magistrate? *Luke* 12. 58. & 18. 3.

Tis true indeed, 1. A man should not go to Law for every trifle: for every vain, hasty word, or petty trespass to disquiet a mans self, and molest his neighbour, argues a turbulent unmortified spirit. Tis the glory of a man to pass by such petty offences. Men should not for a six peny damage spend six pound; Tis a shame that our Law is not rectified in this particular.

2. He must not go to Law in malice, or with a revengeful mind to destroy his neighbour, but he must do all in a spirit of love and meekness, defending himself from wrong by Law, and seeking Peace, Truth and Righteousness.

3. A man must make Law (as men do war) their last Refuge. He must use all wise means to prevent it, by offering Peace and Reconciliation, referring it, and putting it off as long as may be: and when nothing will do, we may safely fly to the Law.

The *Anabaptists* hold it unlawfull (what ever the injury or abuse be) to go to Law, or seek to the Magistrate for aid. But their folly will easily appear, if we consider, 1. That God hath ordained Magistracy for this very end, to succour us in our distress. 2. We have Examples of those who have pleaded their cause, and that before Heathen Judges) as Christ before *Pilate*, *John* 18. 23. and *Paul* (when he was in danger) did plead the Law, and appeal to *Cesar*, *Acts* 23. 3. & 25. 10, 12.

Objection.

Mat. 5. 39. 40. *Christ forbids us any resisting of evil, &c.*

Answer.

*Sic certent causa, ut non
certent pectora.*

*Sapientem omnia prius ex-
periri, quam armis dicet.
Terent.*

Ans. I. of which I shall speak.

Christ speaks there against private and inordinate revenge, proceeding from Wrath and Passion; and not against lawfull, ordinate publick defence before a Magistrate.

2. The words are not Positive, but comparative. *q. d.* rather then thou shouldst be provoked to reward evil, for evil, suffer a double injury; and if by thy bearing and forbearing Peace may be preserved, the Gospel honoured, thy profession adorned, and thy Brother bettered, then thou must suffer two injuries rather then revenge one.

Objection 2.

1 Corin. 6. 1. to 8. Here (say the Anabaptists) the Apostle speaks against mens going to Law.

Ans.

There is no such thing in the Text, as will easily appear to such as read it at large.

1. The Apostle doth not simply condemn mens going to Law, but he condemns their bitterness and cruelty in Lawing, not bearing one with another, but vexing one another for trifles, when Christians should be patient, ready to forgive injuries, according to that of our Saviour, Forgive, and it shall be forgiven you, *Luke* 6. 37.

2. He blames them, for that they being Christians yet went to Law before Heathenish Judges, to the reproach of Christianity; for they being Christians should have had Christians to have heard and ended their controversies. So that he doth not condemn their going to Law, but tells them how they should do it.

See what Anabaptistick Logick here is, because Christ forbids Lawing before Heathens, therefore we may not go to Law before Christians. The Ar-

See this Text more fully vindicated from all Socinian Cavils, by Gerhard de Magistrat. p. 360.

Est fallacia à dicto secundum quid ad dictum simpliciter: nam simpliciter non reprehendit iudicia, sed temeritatem in litigando, quod nihil privatim transigere voluerunt, sed in re sæpè levicula alter alterum ad tribunal Ethnicum iudicis protrahere, non sine injuria & contemptu Christianitatis. Baldwin in locum.

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gument is Cogent thus; The Apostle condemns Christians for going to Law before Heathen Judges, therefore he allows of it before Christian Judges.

3. If the Apostle should *absolutely* condemn all suing to the Magistrate in case of wrong, then he should contradict his own Practice, for he being in distress, did more then once Appeal to *Cesar*.

See this Case fully cleared by Mr. *John Downam* on the Sacrament, chap. 12. *Perkins Cases of Conscience*, 1. 3. c. 3. 2. 1. p. 118. folio. and Treatise of Christian equity. p. 446, 447. Vol. 2. & *Zepper de Legibus Mosaic.* l. 3. c. 6. p. 693.

VERSE 2.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

These words are a *Prosopopædical* speech, where the Lord is brought in Reasoning, Reproving and Expollulating the case with the unrighteous Judges of those times. Such is the Pride of great ones, that they cannot bear a reproof from men: and therefore the Prophet to procure the more Authority to what should be spoken, brings in God himself reproving them: hence some Interpreters conceive that for explanation sake the word [saying] may fitly be added to the end of this first Verse: *God standeth in the Congregation of the mighty, he judgeth amongst the Gods, saying, How long will ye judge unjustly? &c.* Since I am present and President amongst you, how long will ye savour the wicked, and plead their cause against the innocent?

In this Verse we have 1. The sin reproved in general, and that is *Unjust judgement*; a sin most proper and peculiar to Judges. To be covetous, envious,

ut majorem efficaciam habeat objuratio, inducitur Deus summus Judex interpres judices minores.
Bellarm.

envious, passionate and proud, is evil; but to judge Unjustly, to justify the wicked, and condemn the just, is not only abominable, but an abomination in the * Abstract, *Prov.* 17. 15. This is † iniquity and perverseness with a witness.

* How Abstracts increase the Sense, See my *Schools-Guard*, Rule 36.

† Gaavel (the word in

the Text) which signifieth iniquity or perverseness, comes from *Gaaval*, to deal perversly and wickedly.

2. Here is the *Duration* of their sin, implied in the Word *Usque quo*, how long? it implies that they had for a long time persevered in this Practice, and therefore he doth not simply say, ye do Unjustly, But how long will ye do Unjustly? How long will ye favour the wicked in his wickedness, and condemn the just? The * Interrogation is a vehement Negation. *q. d.* ye ought in no wise to continue so long in your injustice as you have done.

usq; quò judicabitis iniquitatem? Heb. i. e. quò diu perseverabitis in hoc peccato iniquè judicandi? Piseat.

* See my *Schools-Guard*, Rule 30.

3. Here is the *Generality* of the sinners implied in the word, *To*, how long will ye, *i. e.* all of ye judge unjustly? There might be some few, some gleanings, as the Prophet speaks (*Mica.* 7. 1, 2.) of just Judges, but the generality was very corrupt.

4. Here is an Exegefis, an Illustration, or (if you will) an Aggravation of what went before. Ye judge unjustly, what's that? why, ye accept the persons of the wicked. *q. d.* ye admire their persons, ye favour their faces, ye plead their causes; but the cause of the Poor and the Righteous man cannot be heard. In the Original tis, ye accept the face of the wicked. Now to accept the face of a man, is an Hebrew phrase, and signifies a shewing favour and respect to a man. *Gen.* 19. 22. The Angel tells Lot, that he had respected his face. *q. d.* I have shewed favour to thee, and have given thee thy request. The words seem to be an Aggravation of their sin, they did not sin through weakness, but through wilfulness, not through simple ignorance, but presumptuously; they sought the

See this phrase more fully explained in *r. Caryl* on *Job* 13. 8. p. 377.

Natha, est personam respectare, honorare, admirari, & in gratiam alicujus aliquid facere. Leigh.

Non alicui impios suscipitis, sed facies impiorum suscipitis; ut intelligas eum non de quibusvis impiis, sed de iis loqui qui spectabiles sunt vel propter generis prerogativam, vel propter opum splendorem, Musculus.

faces

**Resignam, Improbi, inquieti, turbulenti.*

faces and favour, not of poor men, or of friends; that might favour of some humanity (though it may not be practised in judgement) yea they sought the faces not simply of sinners, but of wicked, potent, turbulent, notorious sinners. To get the favour of these who could bribe them, or some way gratifie them, they perverted judgement, and instead of punishing the wicked they acquitted them; and instead of defending the poor, they contemned them, and trampled on them.

Selah.

Selah hic adscriptum monet malum hoc quo nihil magis execrandum, passim & apud eos quos, qui admodum iusti videntur, plane regnare. Ut Scultetus & Bucero.

Cantor ubi ad hanc vocem pervenerat, attoll bat vocem suam; & hoc signum erat gravem ibi sententiam contineri, in quam animus intendendus erat; redditur à doctis per plane, summe, vehementer. Ravanellus.

Where we find this word (sometimes) there is in that Verse some remarkable thing; as in this Verse it signifies as much in English, as if *David* had said, O how great and greivous an offence is it before God, for favour and affection, for gifts and greatness, to pervert Justice and Judgement. It comes from *Salal*, which signifies to raise or elevate; and so it may signifie the elevation of the mind in marking, or of the voice in singing. It sometimes signifies an Asseveration of a thing so to be, and an admiration at it. It is used seventy four times in Scripture.

See more in such as Comment on

Psal. 3. 2. & Rivet. in Psal. 24. 6. p. 170. folio

Observation I.

Even great men when they go astray, must be sharply reprov'd. God doth not here barely say, Do not unjustly, do not respect persons, &c. but as one that is angry with them, he sharply and severely expostulates the case with them, saying, How long will ye judge unjustly, and respect the persons of the mighty? And as God, so his Embassadors according to their places must not fear the face of man: but as occasion requires, they must tell the greatest of their

their sins: yet with a * Prudential consideration of all Circumstances; for if we must respect Elders for their age (1 Tim. 5. 1.) then much more Rulers who are set in publick place of dignity: and therefore as in the reproofing of all men, so especially of great men, great Wisdom and Prudence is required; as we see in *Nathan* who wisely catcheth *David* in a Parable, (2 Sam. 12. 1, &c.) and that Prophet which caught *Ahab* in his own words, and made him pass sentence upon himself, 1 Kings 20. 39, 40. Tis not for every one to say unto Kings, Ye are wicked, Job 34. 18. Tis Ministers and such as are called to the work, that may with *Elijah* tell *Ahab* of his wickedness. Tis a *Samuel* that must reprove a *Saul*, (1 Sam. 15. 19.) *Isaiah* reproves *Hezekiah*, (Isa. 39. 6.) *Jeremy* King *Zedekiah* (Jer. 32. 4.) and *John Baptist Herod*: If great men do amiss we must not stick to say to Kings and Queens, Humble yourselves, Jer. 13. 19. We are set to watch not only for poor mens souls, but also for the souls of Rulers; yea rather for them then for others, because by their Example they do much hurt or good. Many think it no sin to do, what they see great one do. As like Priest, like people, (Jer. 50. 6. Hos. 4. 9.) so usually like Magistrate, like people; if they be good, the people will be the better, Judges 2. 7. Josh. 24. 24. *Dauids* bounty in building the Temple encouraged the people to follow him, 1 Chron. 29. 6, 7. If the King of *Nineveh* humble himself, so will the people, Jonah 3. 6. Rulers are like Looking-glasses, by which most men dress themselves; if they be bad, like great Cedars when they fall they bring many branches down with them, and crush the shrubs that are under them. If *Jeroboam* sin, he'll quickly draw all *Israel* to sin with him, 1 Kings 14. 16. If a Ruler hearken to lyes, his servants will be like him, Prov. 29. 12. This made the Pharisees to reject *Christ* because none of the Rulers believed in him, John 7. 48. which made Lu-

* See Mr. *Reyners* Government of the Tongue. p. 178.

Great men should be good men. V Burroughs Gracious Spirit. p. 204.

Mobile mutatur semper cum Principe Vulgus, Claudian.

*A capite primum compu-
rescunt Pisces. Prov.*

ther to say, *Principum delicta sunt plane Diabolica.* Great mens sins are the greatest sins, because they sin against great means of grace, and by their example do much mischief. When the Head is unsound, the body must needs miscarry: no error so dangerous as that which proceeds from the Ruler, *Eccles. 10. 5.* Jerusalem was full of abominations; whats the cause? why the Prophets were prophane, and the Princes were as roaring Lyons, and the Judges Wolves, *Zeph. 3. 3.* Subjects study the lives of their Princes more then their Laws, they should therefore be great Reformers (as *Asa*, *Josiah*, and *Hezekiah* were, who drew the people with them,) *2 Chron. 15. & 31. 1. &c.* Greatness accompanied with goodness is like a Ring with a rich Diamond which inbaunceth the price. Now the Prophets seeing that the publick enormities of Rulers have such an influence on people, have enveighed sharply against their sins, (*Isa. 1. 23. & 10. 1, 2, 3. Hosea 5. 1. Micah 3. 1, 2.*) and the command is general without any limitation to high or low (*1 Tim. 5. 20.*) such as sin before all, rebuke before all that others may fear; Indeed if their sins be Private and meer Infirmities, we must with the mantle of love cover them, least we exasperate instead of healing them.

Objection.

Such plain Preachers are counted the Troublers of Israel, Jer. 37. 13, 15. Amos 7. 12.

Answer.

Tis true, they have been so accounted, but it hath been by wicked men who have themselves been the Troublers of Israel, as *Elijah* told *Ahab*, *1 Kings 18. 18.*

2. If great men would but hearken to the pious counsel of Gods faithfull Messengers, it would prevent Seditions, Tumults and Troublers in their Territories.

Observation

Observation 2.

That continuance in evil is a great evil. How long (saith God) will ye judge unjustly? and when will you make an end of your unrighteous practises? To do an unjust act is ill, but to persevere for many years in acting Unrighteousness is the height of evil. As perseverance in goodness is the Crown of goodness, Job 2. 3. so perseverance in sin is sin in grain, tis of a deep dye, tis hardly if ever set out again.

Humanum est errare, at Diabolicum perseverare in errore. Gerson.

Observation 3.

It is no wonder to see Judges judge Unjustly. They did so here, and God complains of such else-where, Isa. 1. 23. Jer. 5. 1. Mic. 3. 9. there are some such now, and there will be such to the end of the world, even till he who is Judge of Judges shall come to Judgement, and shall abolish all Rule and Dominion. Wicked men in all ages have the same corrupt Natures and Principles within them, and when Temptations come they discover themselves. Besides, the world ever did and ever will love her own; wicked Magistrates will favour wicked men; yea if there were no Bribery nor flattery in the world, yet wicked great ones would favour such as are like themselves.

Observation 4.

Few great men are good men. Some there are but they are thin sown. Not many wise men, not many mighty, not many Noble; i. e. some few are called; * 1 Cor. 1. 26. They are subject to great Temptations, and so to great Corruptions. Such rank ground is fertile in weeds; hence wicked men are put in the Text for Rich men. *How long will ye accept the persons of the wicked?* That is, the persons of rich and potent men; that is the meaning, for Judges would never accept the persons of the wicked men if they

* See Mr. Rob. Bolton on that Text, and Mr. Fran. Taylor.

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were Poor and equal in respect of outward things. This the opposition implies, *Defend the poor and fatherless*, implying that the rich were defended by them, but the Poor had no Helper.

Observation 5.

That perverting of judgement is a great sin. Tis a crying sin, it cries for Vengeance on such as practice it. This was one of those sins which caused the day of *Jerusalems* misery to draw nearer, *Ezek.* 22. 6, 7. and for which the Lord threatens to visit, *Isa.* 5. 6, 7. *Jer.* 5. 28, 29. *Amos* 2. 6. & 5, 6, 7, 11. *Mal.* 3. 5. If he be cursed that shall remove the Land-mark, what shall be done to him who takes away house, land and all? *Deut.* 27. 17. *Solomon* tells us, *he that justifieth the wicked, him shall the people curse*, *Prov.* 24. 24. for Judges to turn aside in Judgement to the right hand or the left, is to abuse their Deputation, and as much as in them lies to Un-God themselves and God too. *An Unjust Judge* (as one well observes) *is a cold fire, a dark Sun, a dry Sea, a mare mortuum, an Un-good God*, contradiction in adjecto, *Monsters not men, much less Gods*. A false Teacher that poysons souls, and a corrupt Judge that pervers justice, are two pestilent evils: the one destroys the fountain of Piety, and the other the fountain of Righteousness. If a man be oppressed, he flies to the Law for refuge; but if the Law be wrested and abused where shall we find a remedy? Tis sad with the flock when the Shepherd is a Wolf. *Quis custodiet ipsos custodes?*

Observation 6.

Magistrates must Judge impartially. They must not respect persons but causes. They must look more on the face of the cause, then the face of the man. *This respecting of persons is not good*, (saith *Solomon*) that is, tis very bad, *Prov.* 24. 23. Tis a
fin.

*Quenam potest perniciosior
esse perversitas quam si
apud medicum invenias
mortem, apud doctorem
mendacium, apud Judicem
injustitiam?* Mulculus.

V. Comforts against Oppression. Mr. Ash his Ser. on *Psal.* 9. 9. preachd 1641. and Mr. Caryl Ser. on *Psal.* 119. 134. preachd 1651.

Meiosis, V. Schools-Guard, on that figure.

fin oft forbidden, *Deut.* 1. 17. & 16. 19. *Job* 13. 8. 10. 2 *Chron* 19. 6, 7. *Prov.* 18. 5. & 28. 21. *James* 2. 9. *Jude* 16. Men must not judge according to any outward appearance or quality of the person that appears before them, but according to the equity of the cause, (*John* 7, 24.) As God respects not persons (*Deut.* 10. 17. *Job* 34. 19. *Acts* 10. 34. *Gal.* 2. 6. *Ephes.* 6. 9. *Colos.* 3. ult. *1 Pet.* 1. 17.) So Judges who are earthly Gods must imitate their Lord and Master whose person they represent, in whose seat they sit, and by whose command they act. So that if they will do any thing in favour of the mighty, let them do it in favour of the mighty God; and this they do, when they execute Justice and Judgement in the gate. As they must not respect the rich for his riches, so neither the poor for his poverty, so as in pitty to him to wrong the rich, nor out of fear or honour to the rich comply with them to oppress the poor, *Exod.* 23. 3. *Lev.* 19. 15. In charity we must have respect to a poor mans necessity; but in point of Justice neither the power of the rich, nor the Penury of the poor, but Right only must be regarded (*Psal.* 72. 7.) if a man might strain the Law for any, tis for the poor; and yet the Lord himself who is most tender over the poor, will not have their persons but their causes lookt upon. A respector of person is a kind of Idolater, the respect which he owes to God and Right, he gives to Riches. Petty Theeves shall wear chains of Iron, when grand Robbers and Murderers sit on the Bench with chains of Gold. As God knows no Honour, Royalty or Greatness in the matter of sin, so neither must his Deputies. I see no Reason (said the woman) why I should be punished for breaking one commandment, when King *Richard* breaks all Ten and yet goes Unpunisht. The Judges in *Egypt* were painted without hands and blind; and the *Areopagites* who were Judges in *Athens* passed their

Pressa est paupertas, opulencia splendida regnat; Dives ubiq; valet, pauper ubiq; jacet.

Protopolatria est Idololatria.

Q 3. sentence:

sentence in the night, and had their Judicatories in dark rooms that they might not be byassed by prejudice or affection to pass wrong Judgement upon the person. Out of Judgement to shew favour to our friends is not Unlawfull; but in point of Judgement they must be blind not knowing friend or foe, but look soberly on the cause which is before them. When publick right is in Question, the Poor person must be laid aside, and we must eye his cause; for though it be seldom seen that a poor man is preferred before a Rich man in his cause, yet sometimes it may so fall out that at the tears and cries of the Poor, and to get a Name for a merciful man amongst men, there may be offending on that hand. Tis true, we must shew mercy, but yet with Judgement and discretion. In other cases we may shew respect to men for their age, gifts, graces, affinity, dignity, calling, &c. but not in Judgement. The Court must know no Kinsmen. Judges must with *David* do justice to All the people without distinction of rich or poor (2 Sam. 8. 15.) they must dispense Justice with an equal hand and an even ballance. As the Law it self is equal to all, so should the Judge who is a living Law, be the same to all that fly unto him for succour. So that this makes nothing for the Sottish, Uncivil *Quakers* who cry down all outward respect and reverence to men in authority under pretence of respect to no man person: Whereas the Scripture doth not condemn *civil* but *sinful* respect of persons, The Servant must reverence his Master, and the Child his Father, and the Subject his Sovereign. Besides there is a sacred respect of persons used both by God and man. Thus God had respect to *Abel* and his offering, but not to *Cain*: He had respect to *Lor* and saved him out of *Sodom*, Gen. 19. 21. Thus the Saints may and must love the Saints with a spiritual and more intimate love, *Psal.* 16. 3.

See more on this Point in my Comment. on 2 Tim. 4. 19. p. 468.

Observation 7.

Wicked men are Turbulent men. They are the great Reshagnims of the world. They disquiet and trouble themselves; like the troubled Sea they are alwayes casting up the dirt and filth of sin, (*Prov. 11. 17. Isa. 57. 20, 21.*) They trouble their own houses, *Prov. 15. 27.* yea these *Achans* and *Ababs* trouble all *Israel*; they are the Pests and Plagues, the Ulcers and Botches of the places where they live. As good men are a publick good, and make the places where they live the better for them, (*Gen. 12. 2.*) so wicked men are publick evils and make the places where they dwell the worse for them. As grace meekens men and makes them quiet, (*Isa. 11. 6.*) so sin where it rains and is not subdued, disquiets men and makes them turbulent.

V E R S E 3.

Defend the Poor and Fatherless, do Justice to the afflicted and needy.

V E R S E 4.

Deliver the Poor and needy, rid them out of the hand of the wicked.

HAVING finisht the *Reprehension*, and shewed *Negatively* what Judges must not do, *viz.* they must not Judge unjustly, nor respect persons: Now we come to the *Direction*, where the Lord teacheth them and tells them *Affirmatively* what they must do. *viz.* they must defend the poor and fatherless, and succour such as are in distress: so that having dehorted them from the *Vices* which are more especially incident

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cident to Rulers, he now exhorts them to the contrary *Vertues*. So that here we have a clear description of the Magistrates duty which consists principally of two parts. 1. To defend the good. 2. To punish the bad; both which are also mentioned by the Apostle, *Rom 13. 3.*

This counsel of God (saith *Luther*) is worthy to be written in Letters of gold on the walls of all Judicatories. It may fitly be termed *Gods Charge to Magistrates*. They give charges to men, and here God gives four things in charge to them.

- viz.* { 1. To defend.
2. To do Justice.
3. To Deliver.
4. To Rescue.

2. The Object or the } 1. The Poor.
Persons whom they } 2. The Fatherless.
must thus Protect } 3. The afflicted.
4. The needy.

As if the Lord had said, This is your main business, and therefore let it be your great care, to defend the poor, succour the afflicted, and support the fatherless, and to help him who hath no Helper. As the proper work of the Physitian is to cure the sick, and of a Minister to comfort the weak, so of a Magistrate to defend the Poor, and vindicate the Oppressed from the violence of the Oppressor.

Question.

Must not the Magistrate defend the rich man in a righteous cause as well as the Poor? must he not execute Justice for him as well as for the needy? Why then doth the Lord here only mention the poor?

Answer.

Answer.

Tis true, Magistrates must execute Justice for rich men as well as for the poor: yet since the poor are most subject to injury, therefore the Magistrate must be more careful to defend them. The poor are low in condition, and are often laid lower by Oppression: now God hath raised up Magistrates for this very end, to protect them in their low condition, and to lift them up when they are laid lower by oppression.

2. As for *Rich men*, the world loves her own, especially her White Sons, her Great and Prosperous Children, so that their causes are sure to be heard, and their right improved to the utmost who have so many * Angels to appear for them. *Rich men have many friends*, Prov. 14. 20. Where money is stirring, let the cause be never so unjust, yet oft-times might overcomes right, so great an influence hath riches upon the Rulers of this world. So that tis needless to bid Rulers plead for Rich and Mighty men. Besides, men are afraid of wronging great ones, because they have great power and many friends to Vindicate them against the wrongs of any.

* *Aure loquente quis increbit?*

3. There's an averfeness and backwardness in our Natures to help the Poor, who have no gifts nor friends to side with them, who have nothing to plead but only the justness of their cause. Men that are in Poverty and Adversity find few friends, Hence tis that the poor is oft hated even of his own neighbours, (Prov. 14. 20. & 19 7.) *but the lovers of the rich are many*. The poor Prodigal is called *This thy Son*, not this my Brother, Luke 15. 30.

4. Where the hedge is low, men are apt to get over. When men are poor, then great men especially are apt to trample on them, 1 Sam. 18. 23. hence tis that God layes such special Injunctions on the Magistrate to see to them. The Birds of prey can shift for them-

p

selves,

Dente timentur apri, descendunt cornua cervos; Imbellis dama, quid nisi prada sumus? Martial Epigr. l. 23. ep. 95.

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selves, but tis the poor Dove that is made a prey. Hence the Fatherless, the Widow, the Poor, the Stranger and the Oppressed are yoked together in Scripture, because in respect of their weakness they they are more lyable to wrong, (*Dent.* 14. 29. *Psal.* 10. 18. *Mal.* 3. 5. *James* 1. 27.) Tis not the Ass of the rich, or the Ox of the mighty, but *tis the Ass of the Fatherless, and the Ox of the Widow that is taken away, Job* 6. 27. & 24. 3.

5. The Lord speaks here to unrighteous Judges, who sided with the rich and turbulent oppressors of the poor; and to make his Exhortation take the deeper impressiion, he multiplies words, and doth as twere bid them *Defend, Defend, Defend.* Whom? *The Poor, the Poor, the Poor.* As the Lord said of Jerusalem, *I will overturn, overturn, overturn it; i.e.* I will speedily and certainly overturn it, *Ezek* 21. 27. So the * doubling and trebling of the duty and persons here is very Emphatical, and notes Gods earnest affection and desire to have the poor and fatherless speedily and certainly defended against the oppressions of the mighty.

Defend the poor, i.e. defend the cause of the poor, since he cannot defend himself. Or, Judge for the poor and fatherless (as tis in the fountain) *i.e.* in your judgement vindicate them and their just causes from the Sons of violence. They are Gods Clyents, and therefore they should be the Judges care: for this end God hath set them in his stead, that they might defend those who cannot defend themselves, and use their Power for the good of those who have no power, *Job* 26. 2. The Hebrew word *Dal* which we render Poor, comes from *Dalal* to spend or consume; and is applied to the weak and sickly, whose health is spent (*Gen.* 41. 19. 2 *Sam.* 13. 4.) and to the poor whose wealth is wasted, (*Psal.* 41. 1. & 72. 12, 13. & 113. 7.) and they fallen into decay, *Lev.* 25. 35. The word is opposed to rich men, who

* V. Schools-Guard, Rule 43.

Shiptu dal. *judicate pro tenui.* Mont.

The word *Poor*, is a comprehensive word, including in it all sorts of Poor.

in Scripture are called great men, full and fat, *Psal.* 78. 31. and only men of wealth, *Ruth* 2. 1. *Jer.* 49. 32. Now tis not these full and fat ones who have many friends, but tis the lean and weak man, that is poor in purse, sickly in person, and many other wayes brought low; tis these poor hopeles, helpless ones that Rulers must have a care of. Tis not only their duty, but their *Glory* so to do, *Job* 29. 11. to 18.

And Fatherless,] or the Orphan, that hath no father or friend to help him, but is forsaken of all. The word signifies one that hath lost his sight, because he that hath lost his parents is deprived of the light of counsel and direction how to carry himself in the world; as God delights to help those who cannot help themselves, (*Prov.* 23. 10, 11.) so must earthly Gods. The word is rendred by the Septuagint, Poor; indeed the poor and fatherless are oft joyned in Scripture, and are *Synonyma's*, being put for one and the same person.; as *Psal.* 10. 14. *The poor committeth himself to thee; thou art a Father to the fatherless.* He that is called Poor in the beginning of the Verse, is called fatherless in the end. The word is taken sometimes properly, for one that hath lost his Father. 2. *Metaphorically*, for such as are in deep distress and have no helper. Now we are not to restrain the sense here only to Orphans; for he that is a Father, may be called fatherless; and the child that hath a Father, yet may be called fatherless, when he extremely needs the help either of God, or man, *Hos.* 14. 3.

Do justice to the afflicted and the needy.] or as the Original runs, Justifie the afflicted. *g. d.* if his cause be just, fear not to Justifie him, and pronounce him Judicially just and innocent. Many unjust Judges will hear the causes of the poor, but when they have heard them and found them to be right, yet they

fatom, Pupillus Orphanus.
Lam. 5. 3.

Ὀρφανός ab ὀφρὸς tenebrosus, quod liberi quodammodo amittunt lucem & pupillae oculorum, amittit parentibus. *Matthew.*

Hic didiku, justificate, absolute, & justum pronunciate,

Humilem & pauperem iustificare. Vulg Lat.

Rath *pauper*, from *Rush*, *depauperari*, to be impoverished or made poor.

do not justifie them, but the wicked. The Afflicted and the poor are joyned in Scripture, (*Zeph. 3. 12.*) because poverty is usually accompanied with many afflictions. The word *Gnani* which we render afflicted, signifies also to be Humble and Meek (*Zach. 9. 9*) for as Riches make men cruel and proud, so affliction makes men humble and lowly.

And needy. } Properly the word signifies a poor man that hath lost his goods, and so is brought to poverty and misery, whether by oppression or otherwise. These are called the *Poor of this world* James 2. 5. and the *poor of the earth*, Job 24. 4. Amos 8. 4.

Verse 4.

Abion, egenus, a poor, indigent, needy creature, from *Abib desideravi*, because the poor that have nothing, desire food, rayment, money and such things as they want.

Deliver the poor and needy, from the violence of the mighty; the same is again repeated to make the deeper impression, and to shew how earnest God is to have Judges put it in execution. God drives this nail to the Head with one exhortation upon the neck of another, to fasten it the better in our hearts and memories.

Rescue them out of the hand of the wicked. i. e. free and rescue him from the paws and power of turbulent men, who like their father the Devill, delight in vexing others. The words seem to be a *Gradation*, and not a bare repetition. 1. Judges must hear the cause of the poor. 2. Having found them innocent, they must justifie them and declare their innocency. 3. They must not rest there, but they must rescue and deliver them as Lambs out of the Paws and Jaws of the Lion. By this variety of words and multiplication of expressions the Holy Ghost denotes unto us all kind of misery which we are exposed to in this world by reason of potent and politick enemies. What ever the misery be, whether in body, goods, or name, (such is Gods goodness) that he would have Magistrates who are his Vice-gerents to take notice of it, and deliver his people out of it.

Observation.

1. *Judicate*, 2. *Justificate*.
3. *Eripite*.

Eripere pauperem de manu potentis est sententiam adversus potentem pro paupere justè pronuntiatam executioni mandare, & reipsa efficere ut pauper nihil detrimenti à potentiore inimico patiatur. Bellarm.

Observation 1.

Magistrates must be a Defence to the poor and fatherless, to the afflicted and the needy. They are that great Tree which must shelter such as are under them from storms *Dan. 4. 20, 21, 22.* They are called *Gods*, and in this they must act like him whose name they bear. Now 1. Sometimes the poor lie in deep distress, and then the Lord is a Refuge to them, *Isa. 25. 4.* He hears their cry, (*Psal. 34. 6. & 69. 33.*) whether it be vocal or virtual; for sometimes the poor mans afflicted condition cries though he say nothing, and God hears this cry, *Psal. 12. 5. for the oppression of the poor will I arise:* though the oppressed should not *Vocally* cry, yet their very oppression *Virtually* cries for help, *James 5. 4.*

2. Sometimes they lie in the dust, and then he raiseth them (*Psal. 113. 7.*) they lie amongst the pots and are sullied with affliction, yet then he makes them beautiful like a Dove, *Psal. 68. 13.*

3. Sometimes they are environed with mighty enemies, and then he rescues them, (*Job 5. 15, 16.*) by cutting off their oppressors, and comforting the oppressed, *Job 36. 6, 15.*

4. But specially the godly poor, God is very tender over these: he that toucheth them to hurt them, *toucheth the apple of his eye.* These are his Jewels, his Glory, his Portion, his Pleasant Portion, his Inheritance, his Dove, his Spouse, his annointed ones: and if Kings wrong them, he will rebuke even Kings for their sakes, saying, Touch not mine annointed, *Psal. 105. 15. Amos 2. 6.* God visits for such sins.

5. As for the fatherless who are exposed to much sorrow (and therefore Christ promiseth his Disciples that he will not leave them Orphans or fatherless, *John 14. 18.*) God hath stiled himself a Father to them, *Psal. 68. 5. Hos. 14. 3. 2.* He hath made many Laws for them, *Exod. 22. 22. Deut. 16. 11, 14.*

& 24. 17. & 26. 12, 13. and curseth those that wrong them, *Deut.* 27. 19. 3. He chargeth Magistrates in the Text to be tender over them. So *Isa.* 1. 17. *Job* 29. 12. & 31. 17, 18, 21. 4. When Magistrates are negligent in defending them, he hears their cry, and threatens to visit for that sin, *Isa.* 1. 23, 24. *Jer.* 5. 28, 29. & 21. 12. *Mal.* 3. 5. 5. If Magistrates will not plead their cause, yet God will, *Deut.* 10. 18. *Psal.* 10 ult. & 146. 9. *Prov.* 23. 11.

6. S. James sums up all religion, (as twere) into this one duty. 'Tis not enough that we Hear, Pray, and Worship God, but we must also love our Neighbours, and shew pity to the poor and fatherless, without which all our profession is vain, *James* 1. 27. Now Magistrates in their capacity and calling must resemble God, they must be a Refuge to the poor, a Father to the fatherless, and a comfort to the comfortless. *Job* who was an eminent Magistrate in his time, how tender was he over the poor and fatherless, *he was eyes to the blind, feet to the lame, a father to the poor, and the blessing of him who was ready to perish came upon him, and he made the widows heart to sing for Joy.* *Job* 29. 12. & c. 30. 15. & 31. 17, 21. especially he must defend the Godly Poor, who are oft contemned by the high and haughty of the world for their poverty, and hated for their piety. These commit themselves and their cause to God (*Psal.* 10. 14.) and therefore they are called *His poor*, by a special propriety, (*Psal.* 72. 2.) He, speaking of *Solomon*, shall judge thy people with equity. Gods Deputies must be tender over those whom God so tenders, that he prizeth them above all the world besides.

Mens necessities are many, but most of them spring from Ignorance and want of Skill, or Impotency and want of power, both noted here by blindness and lameness. *Job* was a guide to the blind, and a staff to the lame, leading the one, and supporting the other. *D. Sanderfon* 1. Ser. ad *Magistr.* p. 162.

Do Justice.

Observation 2.

As Magistrates must administer Justice unto all, so especially

especially to the afflicted and distressed. These are most lyable to injury; and therefore if Justice incline to any side with favour, it should be towards the poor. This is the very end why Rulers are set up. viz. to execute judgement, and do Justice amongst the people, *Isa. 56. 1. Hos. 12. 6. Amos 5. 24. Zach. 7. 9.* Therefore tis that David prayed for his Son Solomon, that God would give him a clear understanding and right judgement to discern between good and evil; and an upright heart to walk answerable to light received, that so he might Judge the people with righteousness, and the poor with judgement, *Psal. 72. 1. 2.* and Solomon himself makes the like prayer, *1 Kings 3. 9.* and the Queen of Sheba tells him that God had raised him for this end, *1 King. 10. 9.* It was the honour of the Kings of Egypt, that they bound their Judges by Oath, not to act unjustly, no though they themselves should command them so to do. Cloathing is an Ornament, and a Diadem is a glory; all Magistrates like Job should put on righteousness as a robe, and judgement as a Diadem. *Job 29. 14.* So did Christ, *Isa. 11. 5.* This was Davids honour, that he executed Justice and Judgement to all his people, *2 Chron. 18. 14.* This is so lovely a thing, that Absalom when he would entice the people from David, tells them, that if he were made Judge in the Land (though David did not) yet he would do them justice, *2 Sam. 15. 4.* As Injustice is all Vice, so Justice comprehends * all Vertue, so excellent a thing is Justice. This is our duty, *Micah 6. 8.* as every man in his place must do justly, so specially the Magistrate.

2. Tis our Security, *Isa. 33. 15, 16.* it establisheth Thrones, *Prov. 16. 12. & 29. 14. Jer. 22. 3, 4.* and preserves a people from ruine, *Amos 5. 15.* There is no one thing (religion excepted) that doth more secure and adorn a Nation then Justice doth. Tis both Columna & Corona Reipublicæ, it is a Prop to make it subsist firm in it self, and as a Crown to render

The first thing we do in a morning, is to put on our cloaths; before we eat or drink, we do this: So should every good Magistrate prefer publike Justice before his own private affairs, much more before his Jades, his Kites, his Curs and pleasures. D. Sanderson 1. Ser. ad Magistratum. p. 155.

* & μέγας ἀπὸ πάντων, ὅτι
ὁ ἀνὴρ αὗτος ἦν ἰσχυρὸς ἐν δικαιοσύνῃ.

V. Mr. Ant. Burges his Ser. on *Psal. 106. 30. p. 2.* Preacht 1644. and Dr. Sandersons Ser. on the same Text, p. 238. Mr. Greenhil on *Exod. 17. 4.* p. 74.

der

The Beauty of Magistracy.

*Ex resp ad interitum incli-
nant in quibus boni à malis
nihil differunt. Antist-
henes.*

** Pinguis victima malla-
ri Deo non potest quam bo-
mo sceleratus.*

See six Motives to quic-
ken Magistrates to do
Justice, in Mr. Taffy's on
Amendment, p. 122. 354.
and ten more in Mr. Levi-
ssy, *Jehosaphats charge*, p.
75. 80, &c. *Clerks Ad-
vror. chap. 74, 75.*

Plato de Repub. lib. 4.

der it glorious in the eyes of others. 'Tis as the Ce-
ment in the building, which holds all together. Take
this away, and Nations will quickly run to ruine, *Jer.*
5. 1. & 21. 12. Gall is bitter, and Hemlock is poi-
sonous; now when Judgement is turned into Gall,
and righteousness into Hemlock, judgement is not
far from that people, *Hos.* 10. 4. *Amos* 6. 12. The
Law thunders out curses against such as pervert
judgement, specially the judgement of the father-
less and the widow, *Deut.* 27. 19. *Prov.* 24. 24.

3. 'Tis our *Glory*. Righteousness exalts a Nation,
Prov. 14. 34. and brings a blessing on it. *The Lord
bless thee O habitation of justice, Jer.* 31. 33. So that
what Solomon saith of Wisdom is most true of Justice,
*Exalt her and she shall exalt thee to honour, she shall
be to thee an Ornament of grace, and a Crown of glory
shall she deliver to thee, Prov.* 4. 8, 9. Justice and
Judgement is more acceptable to God then * Sacri-
fice, *Prov.* 21. 3. without it all duties are an abo-
mination, *Isa.* 1. 15. *Amos* 5. 21, 24. and our
prayers in vain, *Josb.* 7. 20.

A Heathen could say, that the choicest gift that
ever God gave to man (considering what miseries he
is subject to) was government by justice, which
bridleth and restraineth the presumption of the
furious, preserveth the innocent in his honesty, and
yieldeeth equally to every man his due.

Now that Justice may be rightly dispensed to all,
seven rules must be observed.


- | | |
|--------------|---------------------------------|
| Do Justice < | 1. Discreetly. |
| | 2. Speedily. |
| | 3. Impartially and Universally. |
| | 4. Resolutely and Courageously. |
| | 5. Righteously and Exactly. |
| | 6. Soberly. |
| | 7. Diligently. |

1. A good Magistrate will execute justice *Dis-
creetly* ;

creetly; he is not rash nor heady, but he ponders all Circumstances of person, time, and place, and judgeth accordingly. Now as a word spoken in season, (or as tis in the fountain) a word set upon its wheels, having a due concurrence of all Circumstances, is like Apples of Gold in pictures of Silver, not only ly delightfull to the eye, but profitable to the Possessor; (*Prov. 25. 11.*) So an act of Justice rightly circumstantiated is both pleasant and profitable. He must not regard bare accusations, for who then should be innocent? Christ himself was accused for a Blasphemer and an Enemy to *Cesar*, and the Apostles were called Deceivers, and yet they were true men, (*2 Cor. 6. 8.*) Besides wicked men are very subtile in concealing, forging and wrapping up their sinfull practises, (*Micah 7. 3.*) but a Prudent Magistrate will sift and search out the truth of a matter. (*Dent. 17. 4. Job 29. 16.*) For want of this, wise *David* was overseen, and gave away good *Mephibosheths* estate unheard, upon the bare accusation of a self-seeking *Ziba*, (*2 Sam. 19. 29.*) and it was hard to censure *Queen Vastri* before she was heard speak for her self, *Hester* 1. 19. Twas good counsel (and he did practice it himself) which *Alexander* gave to his Judges, that when they had heard one party speak, they should stop one ear to hear what the other party could say for himself. Tis folly to speak before we know the depth of the matter before us, *Prov. 18. 13.* God will have both parties heard, *Exod. 22. 9.*

Beophrau, super rotis suis.

In capital causes especially deliberation must be used. V. *Godwin Jewish Antiq. lib. 5. cap. 6. p. 195.*

See more Directions in *Mr. Lawsons* his Body of Divinity, on the ninth Commandment. p. 221, &c. 

2. *Speedily.* He must expedite causes, and not make a long harvest of a little crop. Delay oft makes the remedy worse then the disease. To tire out the poor, the fatherless and the widow with tedious suits and dilatory courses till they have no means left to prosecute their righteous cause, is an act of great unrighteousness. Christ is described (and a Magistrate cannot follow a better copy) to be one that seeketh judgement, and executeth justice

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speedily,

speedily, *Isa.* 16. 5. So did *David*, *Psalms* 101. ult. As tis ill to do right *rashly*, so tis a wrong to do it *delayingly*; and as they do a double courtesie who do it *speedily*, so they do double right who do it (though discreetly and deliberately) yet quickly. When the poor woman petitioned *Philip* King of *Macedon* to hear her cause; he answered, that he was not at leisure; then (said she) *Be not King*: The King laying to heart her speech, gave speedy audience, not only to her, but to all men from that day forward: and the Emperour *Trajan* on horseback ready to go to battle, alighted to hear the complaint of a poor woman.

*Exiit personam iudicis,
quisquis amici induit. Ci-
cero.*

3. *Impartially and Universally* to All, without fear of foes, or favour to friends. As Gods justice knows no Relations, (*Isa.* 27. 11. *Ier.* 22. 4, 24.) So Magistrates in point of Justice must know none. *Levi* (in this case) did know neither Father nor Mother, Brethren nor Children, (*Deut.* 33. 9.) *David* punished his *Absalom* with a three years banishment for his fratricide, *1 Kings* 13. 38. King *Asha* deposed his own Mother for her Idolatry, *1 Kings* 15. 13. and that resolution of *Saul* was Heroick (if it had been well grounded) Though the fault be found in *Jonathan* my Son, he shall surely dye, (*1 Sam.* 14. 39.) Tis excellent, but hard, to censure those we love. Tis the causes *Equity*, and not the persons *Intimacy* that must sway us; if the person be wicked, though he be never so neerly related to thee, Punish him; as that Noble Roman did his Son for siding with *Cataline*, *Te Patria genui, non Cataline*; and as that man who pleaded kindred, My Lord I am your Kinsman (said the Prisoner). Are you so? said the Judge; why then you shall have a higher Gibbet erected, that all the world may see that I will do Justice to a Kinsman. When *Zaleucus* had made a Law against Adulterers, that whosoever should be found guilty thereof, *Exocularetur*, he should.

Aktionem erigite crucem.

should have his eyes put out : It so fell out, that his Son was the first offender: whereupon sentence was pronounced, and execution ready to be done; The people intreating the Judge his Father to pardon the fault, upon deliberation he put out one of his own eyes, and one of his Sons, and so shewed himself *Pium Patrem, & justum Judicem*; a good Father, and a just Judge. As *Aristotle* said sometimes, *Amicus Socrates, &c. Socrates* I love, and *Plato* I love, but I love the truth above them all: So say you, My friends I love, my kindred I love, my children I love, but Justice and Judgement I love above them all. Justice is pictured blind with a Sword in one hand, and a ballance in the other; it cannot see a Rich man from a Poor, nor a friend from a foe. It makes not the Law like a Spiders Web, which catcheth little Flies, whilst the great ones break thorow. It knows that one sinner (one *Achan*, one *Saul*, one *Ahab*) unpunisht destroyes much good, *Eccles. 9. ult.*

V. *Plutarch de Iside.*

4. *Resolutely and Courageously.* Judges must not fear the faces or the frowns of any: for the Judgement is the Lords which they execute, who will defend them in it, * *Exod. 18. 21. Deut. 1. 17. Nehemiah* (*Chap. 6. 11.*) will not fear nor fly, but stands it out against all the Plots and Power of *Sanballat* and his confederates. Gods *Joshua's* and *Zerubbabels* must be strong and of good courage, *Joshua 1. 9. Hag. 2. 4.* Hence *Constantine* is stiled a man-child for his courage, in venturing for the Churches Weal. The Lord himself is a Shield and Sanctuary to the Shields of the earth: he is on their side, and therefore they should not fear what man can do unto them (*Psal. 56. 5. & 118. 6.*) Inferiour creatures when backt by a Superiour, are full of spirit. A little Dog will venture on a creature far stronger then himself, when his Master stands by to back him. Do Justice faithfully, and then let the world fall on thee; it shall never hurt thee; if any dare to do injustice, do

* *Magistrates must be*
Anselm Chajil, Viri vir-
tuis, Valiant men.

Judex neminem timeat nisi
seipsum.

See many Reasons why
Magistrates should be
courageous in *Dr. Sander-*
sons 1. de. ad Magistra-
tum. p. 176, &c.

Fiat justitia, & vultus
mundi.

* See how Magistrates must be like Lions in seven particulars, in M. John Carters Ser. at Norwich on Revel. 5. 5. p. 120. Stiled the Lion.

Bene facere, & mîle audire, regium est. Seneca.

not thou fear to do Justice on him. *Solomons* Throne was upheld by * Lions, not by fearfull Harts and Hares (2 Kings 10. 20. 2 Chron. 9. 18, 19.) intimating that Magistrates should be such for magnanimity and courage. The *Pillars* of an house had need to be heart of Oak; Magistrates are the Pillars of a land, and therefore had need to be solid, seasoned, resolute, undaunted men, that will not warp for fear or favour, for Threats or Gifts. These *Shields* of the earth must look for Darts sometimes from Superiours, anon from Inferiours; and if they be not well steel'd, to flatter the one, or please the other, they will fail in duty. None but noble raised spirits can hold out in doing well, though they hear ill for their pains. There are three *dogs* which *Luther* would not have Ministers to bring into the Pulpit with them.

Viz. { Envy.
Pride.
Covetousness.

And there are three sins which no Magistrate should bring to the Seat of Justice with him.

Viz. { Pusillanimity.
Malice and Anger.
Covetuousness.

It is a good clause which I have read in *Minsheu*, that in the Oaths of the Kings Justices, They shall swear to do right, notwithstanding the Kings Letters. An. 18. Edw. 3. 4.

1. A *Pusillanimous* man darts not say nay to an unrighteous motion for fear of the displeasure of the people, or of some great man. It was their sin that condemned *Naboth* for fear of displeasing *Jezabel*; and *Pilate* for fear of *Cesar* condemned Christ, though he found him innocent, and knew that he was delivered to him of envy. *Pauls* cause was good, yet *Felix* will not free him, because of the people. *Darius* to please his Princes, sends *Daniel*

to the Lions Den, though with some regret. So King *Zedekiah* over-awed by his Princes, delivers *Jeremy* into their hands, *Jer.* 38. 5. Inordinate fears are very prejudicial to men in Publike places: such fear slaies a man whilest he lives, and buries him before he is dead, *Isa.* 22. 2. it enfeebles and dispirits a man, so that he cannot act so freely as becomes him. The fear of man is a snare, (*Prov.* 29. 25.) and every coward (saith *Aristotle*) is a murderer. As all Christians, so Magistrates then especially had need to be men of good courage; and the rather, because they must oppose the Torrent and current of the sins of the times they live in.

πῶς δειλὸν φονικῶν, *Aristot.*

See Mr. *Asb* his Ser. on *Psal.* 31. 24 preach 1642.

2. *Malice and Anger* become not a Judge. Spite will never do right. Malice puts men upon revenge. *Micaiah* must to prison though he prophesie nothing but truth: and why so? for *I hate him*, said *Ahab*. *Aristides* (though a Heathen) said well; when sitting as Judge between two persons, the one charged his adversary with great wrongs done to *Aristides*; he answered, *Friend, tell me only what he hath done to thee, for I sit here to do right to thee, and not to my self.*

Affectus ubi judicat, ibi ratio claudicat; & ubi est fervida vindicta, ibi non temperata justitia.

3. *Covetousness.* A Magistrate must not only be free from it, but he must hate it, *Exod.* 18. 21. a man that is greedy of gain, will Transgress for a morsel of bread. (*Prov.* 28. 21.) a poor reward will put him out of his way. This sin is the root of all evil, Bribery, Symonie, Sacrilege, Partiality, Tyranny, Time-serving and turning of Judgement backward; (*Isa.* 59 14.) these are some of those fruits of this bitter root. Such will sell their Wit, Parts, Power, Conscience, Religion and all for money. I have read of many *Sales*, as Sale-winds by * *Witches*, Sale-churches by *Patrons* or rather *Latrons*, Sale-hands by *Mercenary Soldiers*; but Sale-Justice and a Sale-sentence is one of the worst Sales, for it makes the just man a sinner, and takes away the righteousness

* *V. Heylings Geogr. in Lapland.*

*Non in homines debent imperium hab. re. sed in belluas qui publicorum Officiorum Functionibus, non quid ex utro sit publico, sed quid rei private serviat, querunt. Luther.
They love *Swēg, dona.*

Siquis honorem verum amet, ab omni suspitione captandorum munerum seculū cavebit, praesertim in eo constitutus loco, in quo maxime cavendum ne iniquitas venalis fiat. Rivet.

*Justitiam, Justitiam i. e. justissimam & puram justitiam. Piscator. See Schools-Guard, Rule 43
Judex nihil aliud est quam sive ius i. e. ius, i. e. ius quoddam animatum. Arist.

Distingendum est inter penam scelerum iure divino definitam, & arbitrio Magistratus relisitam. Quoad illam servanda est equalitas Arithmetica, quoad hanc Geometrica. Gerhard.

of the righteous from him. This Solomon lookt upon as a great evil, Eccles. 3. 16. *he saw the place of judgement, and lo wickedness was there.* To find wickedness in Taverns, Theaters, or Mountains of prey, is no wonder; but for Seats of Justice to be full of Injustice, this is gall and hemlock indeed, *Amos* 6. 12. These love *Dialectum Doricam*, the Dorick Dialect (as one phraseth it) they are all for gifts, like those in *Hosea's* time, (*Hos.* 4. 18.) her Rulers with shame love *Give ye*, i. e. in a shamefull fordid manner they call for Gifts and Presents, crying, Give, Give; Bring, Bring; like the insatiable horse-leech they cry, *Hab, Hab*; Give, Give, *Prov.* 30. 15. but will you see the end of such bribers? why *fire shall consume their Tabernacles*, *Job* 15. 34.

5. Righteously and exactly. A Magistrate must not only be *justus*, but he must do *justa*, yea and he must do them *juste*. He must hear both parties speak, and then judge righteously between them. They must not wrest nor wrack the Law, to make it speak what it never meant, but with just judgement must they judge the people, *Lev.* 19. 15. *Zech.* 8. 16. He must dispense justice carefully, constantly, and conscientiously. Justice, Justice he must do, i. e. pure justice (* *Dent.* 16. 20.) not seeming, but real justice; not Justice in part, but entire Justice in measure and degree, without passion, corruption or delay. He must not do an act or two of justice, but it must be his constant work; tis his cloathing which he must put on every day. His head, and heart and hands must be covered with it, *Job* 28. 14. Rulers must not free Ravens, and censure Doves; nor loose *Rarrabas*, and bind Christ. This is not execution of justice, but persecuting of the just. They must proportion the punishment according to the offence, and not barely shave the Head, which for its enormities ought be cut off. There must be an Accurate, Arithmetical, and Geometrical proportion observed,

ed, i. e. the fact with all its circumstances must be considered, and there must be a Retaliation rendred accordingly. Great sins must have great punishment, and lesser sins lesser punishment. Life must for Life, and Eye for Eye, *Gen. 9. 6. Exod. 21. 24.*

6. *Soberly.* He must be a Temperate man, else how will he govern others, that cannot govern himself; or reform others, who is unreformed himself? What the Apostle saith of Ministers, is true of Magistrates; if a man cannot rule himself and his own house, how shall he govern the house of God? *1 Tim. 3. 5.* He is not like to help another who hath lost himself. Wine and Strong drink make men forget the Law, and pervert judgement. 'Tis not for Princes to be eating in the morning when they should be judging the people, *Ecclef. 10. 16, 17. Jer. 21. 12.* Judges must be wise and prudent: but when Temperance is gone, where is the Prudence? He that is luxurious and riotous, is not wise, saith the wisest of men, *Prov. 20. 1.* and therefore *Scalon* made a Law, that whatever Ruler was found drunk, should be put to death.

*In secco habitat sapientia,
non in humido; fundamen-
tum ejus est temperantia.
Socrates.*

7. *Diligently.* 'Tis Gods work, and he is cursed that doth it negligently. Justice must diffuse itself: it must run down as a mighty stream fully, freely, commonly and universally, (*Amos 5. 24.*) Rivers run by the Poor mans door as well as the rich. It must be their delight to do judgement, *Prov. 21. 15.* Rulers were not made for pleasure but for labour. They were not born for themselves, but for the peoples good; hence those Titles of Nursing Fathers, Shepherds, Stewards, &c. all which imply a great deal of care and pains.

*Sudandum est iis qui Ma-
gistratum gerunt; adeunde
inimicitia, subeunda sepe
pro Republica tempestates,
cum multis audacibus, im-
probis, nonnunquam etiam
potentibus dimicandum est.
Cicero pro Sestert.*

Observation 3.

Good duties need much pressing. Such is the dulness and indisposition of our natures to the best things, that without much pressing they take little or no *Impression* upon us: hence tis that the Lord here calls
on.

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*Veritas quod notior, et
charior.*

on Judges again and again to defend the poor and fatherless, and to deliver the needy out of trouble. So *Rev.* 2. & 3. Christ calls again and again to those that have ears to hear what the Spirit saith to the Churches. We must have line upon line, and precept upon precept, and all little enough to make the word effectually. 'Tis not sufficient to say, I know this and that, but you must love to hear it prest upon you again and again, for your more spiritual improvement of it. He that loves the truth in truth, the more he hears it, the more he loves it still. 'Tis but an Adulterous love to Virgin truth, to be weary of her when you are best acquainted with her, and to cast her off with contempt (as *Amnon* did *Tamar*) when you have had your fill of her.

Observation 4.

Magistrates must administer justice orderly. They must not go preposterously to work, and condemn a man before he is heard. But 1. They must fully, freely, patiently, with a sedate, quiet, composed spirit, free from Passion, prejudice and precipitancy, hear both parties speak for themselves: for the Law doth not use to condemn men till their cause be heard, *John* 7. 51. *Acts* 25. 15, 16. 2. When upon hearing he hath found out the depth and truth of the cause, then he must justify and absolve the innocent, and rescue him out of the jaws of the wicked, by executing Justice on him according to his merits.

Observation 5.

God is very tender over his poor afflicted people. This makes him here once and again to charge his Vicegerents to have a special care over them. None must touch them to hurt them: or if they do, the Magistrate must rescue them; and if they will not, yet God himself will, *Psal.* 12. 5, he takes the wrongs that

that are done to them as done to himself. *Prov. 14. 31. & 17. 5. he that oppresseth the poor, reproacheth his maker,* and contemns the wise dispensation of God who will have poor intermingled with the rich, as the Vallyes are amongst the Hills, for his own praise. God would have no man oppress, be he never so rich: but specially he hates the oppressing of the poor, because low and weak, and cannot help themselves as rich men can. The more unable they are to help themselves, the sooner will God arise to help them: though they be weak, yet *their Redeemer is strong*, *Prov. 23. 10, 11.* Though they be little, yet their Protector is mighty: you may be able to contend with the Poor, but can you contend with the Almighty who is their Guardian? No wise man will contend with a mightier then himself, nor oppress the Servants and Sons of a Prince that can easily suppress and crush him. The poor and fatherless (when believers) are the Sons and Servants of God, and they cannot escape that wrong them: he hath more then once proclaimed himself their Patron and Protector, *Psal. 10. 14. & 68. 5. Hosea 14. 3. Dent. 10. 17, 18.* and hath denounced woes against those that hurt them, *Isa. 10. 1, 2, 3. Mal. 3. 5.* and punish *Jerusalem* amongst other sins for this, *Ezek. 22. 7.* Many think they may abuse the poor, because they are impotent and cannot help themselves: but see how *Solomon* counsels these men most excellently, *Prov. 22. 22, 23. Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them; q. d. let not his poverty and inability to with-stand thee, encourage thee to abuse him; yea though thou be one of the Magistrates, a man of power that sittest in the gate, yet know, that there is a greater then thou, who will help the helpless, will plead their cause, and spoil the soul of those that spoiled them, i. e. he will take away the life*

Gobel, i. e. assessor, *Index, propinquus, consanguineus, Redemptor.* A Lapid in locum.

See more on this point in Mr. Gatakers Ser. on *Psal. 82. 7. P. 103, 104. 2 Part. folio.*

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of those that take away the estate of the afflicted.

Observation 6.

Oppressors of the poor are cruel Beasts. They get the poor in their clutches, and as the Woolf feeds on his prey, so do they on them, (*Psal.* 17. 12.) till the Magistrate by his power do rescue them. Hence for their ferity they are compared to *Lions*, Job 4. 10. *Wolves*, Hab. 7. 8. *Bears*, Prov. 17. 12. *Dogs*, Math. 7. 6. *Wild Boars*, *Psal.* 80. 13. To *Milners*, that grind the poor by their cruelty, *Isa.* 3. 15. To *Threshers*, which bruise and oppress the people. *Amos* 1. 3. To *Butchers*, that do not fleece but slay the Sheep, *Micah.* 3. 2, 2. hence their teeth are called *Swords*, and their jaw-teeth *knives*; that they may at once devour the poor from off the earth, *Prov.* 30. 14. *Psal.* 57. 4. The fourth Beast in *Daniels* Vision had great *Iron teeth*, (*Dan.* 7. 7.) he had teeth, great teeth, Iron teeth; and all to note what spoil that Beast should make amongst the Nations.

Observation 7.

Magistrates must improve their power in rescuing the poor out of the Paws of the Oppressor. To this end they have their power given them, not to oppress the oppressed, or to add affliction to the afflictions of the afflicted; but that they might resemble God, who is a Father to the Fatherless, and the poor Mans Refuge. Hence they are called *Shepherds*; As the Shepherd defends the flock, and rescues his Lambs from Lions and Wolves; so must the Magistrate by his power defend the Lambs of Christ from the Sons of Violence. So did *Job*, Chap. 29. 17. he brake the Jaws of the wicked, and pulled the spoil out of his teeth.

Observation

Observation 8.

Merciless men are wicked men. Those that oppress the poor have this brand set upon them, that they are Reshaganim, wicked men. As Tenderness, Pity and Mercifulness are signs of Election, (Col. 3. 12.) so ferity, cruelty and harshness are signs of Reprobation, as we see in *Nabal*, and *Dives*. See how *Job* describes the wicked, by enumerating their unmercifull practises, *Job* 24. 2. to 12.

Observation 9.

Rich men (oft-times) are oppressive men. These wicked men that the Prophet speaks of, were not poor men, for they have not the power that rich men have to oppress their Brethren ; neither do Judges use to respect the persons of the poor, as they did these, *Vers* 2. Riches accidentally make men cruel and insolent. The Rich (saith *Solomon*) rules over the poor, viz. with Insolence and Violence, *Prov.* 22. 7. It were rich men that oppress the poor, and drew them (violently) before Judgment Seats, *James* 2. 6. so as when these wicked ones arise, (especially to be Rulers) the poor, especially the Godly poor, hide themselves, *Proverbs* 28. 28.

R 2

VERSE

VERSE 5.

*They know not, neither will they understand;
they walk on in the darkness; All the founda-
tions of the earth are out of course.*

THis Verse is a kind of Parenthesis, and contains the Lords Pathetical complaint of that ignorance, stupidity and obstinacy which he found in the Judges of those times; together with the sad effects of it in the Common-wealth; The foundations of the earth were out of course.

In this Verse the person is changed; God speaks not here to the Magistrates themselves, as he did Verse 2. He sayes not, *Ye do not know, ye do not understand*; but as one troubled in mind, and mourning within himself to see their desperate malice, and the confusions that attended it, he cries out, *They have not known, they have no understanding*, i. e. they do not know nor understand. It is frequent in that language to put the Præterperfect Tense for the Present Tense; as Psalm 1. 1. *Blessed is the man who hath not walked*, i. e. who doth not walk in the counsel of the ungodly. It notes a continued act, and implies their perseverance in ignorance; q. d. But what do I mean? Why go I about to make a black-more white? Tis in vain to reprove this kind of men, or to exhort them to the study of righteousness, for they grow worse and worse; they are so blinded, stupified and hardned in their sin, that they will go on in their dark and sinfull courses, though they ruine themselves, and the Common-wealth to boot.

In the words we have all the Degrees of Comparison, and in them the character of evil Judges: 1. These corrupt Judges were blind: *They know not*, that's

Lo Jadegnu, Non cognoverunt. Præterit in Kal.

Præterita ponitur pro presente & notant actum continuum. Piscator.

that's bad. 2. *They will not understand*, that's worse. 3. *They will walk on in their own dark courses*, that's worst of all. 4. Though the whole world be in confusion, and the very foundations of the earth shake under them, partly through their own mis-government, and partly by the just judgement of God, yet they were stupid and senseless, they took no notice of it, so as to amend what was amiss, but went on still in their perverse Practices, till all came to confusion. And this is Super-superlative wickedness.

1. Their first Degree of evil is *Ignorance, they know not*. They were wise enough to do evil, but to do good they had no knowledge.

Question.

But here a Question may arise; Since these men were Judges in Israel, and had Parts, with answerable breeding (no doubt) to fit them for such weighty employment, how then is it said, They know not, neither do they understand?

Answer.

The Answer is easie. *Knowledge is twofold, Speculative, or Practical.* These Judges were not fools and ignorant of their duty, they had a Theoretical, Notional, Speculative knowledge of it; they knew that they were Gods Vice-gerents and Deputies appointed by him to execute Justice and Judgement amongst his people impartially, and that they ought to have a tender respect to the poor and the afflicted; and if they did not thus, they knew that God would punish them. All this no doubt and much more they had in the Theory, having so many Prophets as the people of *Israel* had to instruct them.

2. But if we look upon their Practice, so it may be said they have no knowledge, viz. so as to love,

Verba notitia apud Hebraeos, affectus comprehenduntur. See Schools Guard. Rule 11.

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The word *Jadanz* (in the Text) implies both knowledge with the mind, and acknowledging and regarding with the Affections.

affect and practice what they know. In Scripture, Knowledge without Practice is counted no Knowledge, and Hypocritical false things are esteemed as no things. Thus graceless men are accounted as no men, *Jer. 5. 1. Run to and fro through the streets of Jerusalem, and see if ye can find a man.* Why, the streets were full of men: yea but because they were not good men, God accounts them as no men. Thus the wicked are said to have *no Heart, Hos. 7. 11. i. e. no heart to goodness*, and then as good have no heart at all. Thus the wicked are said not to hear the Law, because they do not hear it rightly, and obedientially. Thus *Saul* is said to reign but two years over *Israel*, when he reigned many years: but because in his two first years he reigned well, and after did degenerate, therefore his last reigning was accounted as no reigning. So these Judges, though they knew they should judge righteously, without respect of persons, yet they did judge unrighteously, with respect to persons; and therefore God accounted their Knowledge as no Knowledge: *They Know not.*

Neither do they Understand.

Jabinu, from *Binah* intellectus, consideravit, Pagnin.

They were stupid and incapable of good counsel. They did not Understand or consider (so much the word imports in the Original) the duties of their places, so as to practice them for the good of Gods poor, afflicted, oppressed people. The word is frequently used for consideration, as *1 King. 3. 21. when I had considered it in the morning.* So *Isa. 14. 16. & 43. 18. Consider the things of old, Jer. 2. 10. 23. 20. In the latter dayes ye shall consider it perfectly.* So *Job 23. 15. & 37. 24. Consider the wondrous works of God, so as to be affected with them.*

They

They walk on in darkness.

The words in the Fountain are very Emphatical. *They will walk on continually in darkness.* They take not a turn or two in this dark Alley, but *indefinenter ambulant*, they are always at it, it is their work, their way, their Trade, and no man nor means can put them out of it. They will walk on and continue in their wilful ignorance and sinfull perverting of Judgement in despite of God and man. Now to walk in darkness, in Scripture phrase notes, 1. *A living in Ignorance*, (*Eccles. 2. 14.*) when men care not to know the will of God, but say as those wicked in *Job 21. 14. Depart from us, for we desire not the knowledge of thy wayes.* These corrupt Judges walkt in wayes of darkness, and therefore they loved darkness more then light. This made them err in judgement, as blind men stumble at every thing that lies in their way; and hence came that sedition, tumult and confusion in the State. 2. *To walk in darkness, is to lie in a natural condition*, and live in a state of sin and ignorance, without any saving knowledge of God, *John 8. 12. & 12. 46. 1 John 1. 6. & 2. 11. Prov. 2. 13. 1 John 1. 6. & 2. 11.* By nature these men were blind, but being drunken with pleasures, and besotted with the lusts of covetousness, bribery, private affection, and puffed up with the greatness of their power, they had contracted an habituall blindedness, so that they could not discern right from wrong, darkness from light, nor truth from error. Their lusts had blinded them, and put out their eyes, so that they could not see the duties of their places, nor remember the great account which they must one day give unto God of their Stewardship: but as *Sampson* when he had lost his eyes was abused and put to grind in a Mill, so these

Tis not *hallau*, ambulant, but *itibhallacu*, ambulabat indefinenter. Nam verba in conjugatione *Itibpael* significationem intendunt, immo habitum, vehementiam & frequentiam denotant. Pagnin.

Ossendit ignorantiam istorum iudicum fuisse voluntariam, ut qui noluerint ex lege Dei discere quid sui esset officii: Piscator.

these being blinded by Satan, were made to grind in the Mill of every sin and error.

All the Foundations of the earth are out of course.

These words have almost as many Interpretations as there be Interpreters. 1. Some add the word (albeit or although) to the Text, They walk on in darkness, *albeit* the foundations of the earth be moved: and so they make these words an Aggravation of that prodigious stupidity which had possessed those great ones of the world. *q. d.* Such is their sottishness and senselessness; that though all the world be in confusion, and heaven and earth be ready to come together, yet do they snort in their security, and will by no means be quickened to the execution of justice, that they might prevent destruction.

This sense is good, but with submission to better judgements, I conceive the words may be taken as they are in themselves, without any Addition, for the sad effect and consequent of that ignorance, unrighteousness, cruelty and stupidity which reigned in their Rulers, *viz.* that by reason of it all the foundations of the earth were out of course, *i. e.* all Laws were broken, all Orders violated, the wicked were encouraged, the godly discountenanced, the publick Peace disturbed, and the state of all things turned upside down: nothing but murder, rapes, rapine, violence and all out-rage to be found: no man knows where to have right, or by whom to be protected from wrong. Yet they know not, neither *will* they understand, they *will* walk on in darkness; and what is the issue of all this? why, *the very foundations of the earth will move.* (So tis in the Original) *i. e.* all things will run into confusion and disorder by reason of the stupidity and wilfull disobedience of the Rulers of this people, (*Psalm. 60. 2. Isa. 24. 19, 20.*) Others make the words a *Commination* of
some

Fimmati (à Mot.) nutabunt, declinabunt omnia fundamenta terræ, Mercer. apud Pagnin. Fundamenta terræ videtur nominare ea quibus salus publica nititur; ea vero sunt recta administratio juris, conservatio discipline & pacis, defensio innocentum, & pœna scelerum. Moller.

some destruction at hand, the foundations of the earth shall be moved, (they read the word Passively) *q. d.* God will destroy that Nation where such ill Magistrates bear sway : as a house whose foundation is taken away cannot stand; so since the Rulers of my people who should be the Upholders of the Land by executing justice, are become the destroyers of it, I will destroy them altogether. But the former sense is most genuine : for although the Septuagint do frequently render the Verb Passively, yet why we should forsake the Original (as the Vulgar Latin frequently doth, to follow the Septuagint) I see no Reason; especially if we consider the corruptness of the Septuagint which now we have. Take but one place for instance, *Isa. 9. 6.* speaking of Christ, the Septuagint put *αγγελος*, for *Deus*, and leave out many of Christs Titles there, which prove his Deity. I speak not in the least to disparage that Pincely work of that Reverend and Learned man whose labours praise him in the gates, and for which I desire to blest the God of heaven, and have long since received it with a *χαρις εως*. But I speak it to this end to caution young men not to lay too much stress upon the Septuagint, considering what the Learned have said of it. *Ista Græca Versio quam nunc habemus, in plurimis locis dissensit ab Hebræo; multa habet quæ non sunt in Hebræo; ut omnes moverunt qui in ea versati sunt. Philo.*

Licet non ignorem nonnullos in ea sententia esse, ut existiment interpretationem 70. Senionum penitus interuisse; multo probabilius censeo illam adhuc superesse: sed adeo corruptam & vitiatam, ut omnino alia esse videatur. Bellarmin. l. 2. de Verbo Dei. c. 6. Nos summo studio, curâ & diligentia 70. Interpretationem cum Hebræo contulimus, & tot invenimus addita, dempta, depravata; immutata, & ab Hebræico prorsus aliena, ut mihi persuadere nequeam illam esse 70. Interpretum. Pagnin.

Manifesta dicitur de Principibus a justitia & pietate declinantibus, qui moveri, i. e. non consistere in vera via, & statione dicuntur; ideo illis graves minatur penas. Illyricus.

Dr. Walton.

Periodos integras omifere, nec non capita integra.
Capellus.

See Mr. Leigh his Body of
Divinity. l. 1. c. 7. p. 72.

But this point is so excellently cleared by the
Learned Dr. Walton in his *Apparatus, Prolegom.* 9. that
I shall only refer you thither for better satisfaction.

Met. Subjecti.

Tis an Hyperbolical Pro-
verbial Metaphor.

IN the words is set forth to us, 1. What it is that
is out of course? *The Earth, i. e.* The Inhabi-
tants of the earth.

2. What part of the earth? not the Superficies or
Surface, but the very *foundation* of the earth, by
which *Metaphorically* is meant the due administra-
tion of Justice in punishing the wicked and defend-
ing the good. These be the Pillars that uphold the
world, and upon these Common-wealths are chiefly
founded.

3. Here is the extent of this confusion; not some
but *all the foundations* of the earth are out of course.
Those that should be the Pillars of the earth, they
are rotten Posts that deceive the building and let
all run to ruine.

Observation 1.

All reprehensions and admonitions that are bestow-
ed on wilfully blind and obstinate sinners, are lost, and
in vain (as to the parties reprov'd, though our labour
be not vain in the Lord; *Isa.* 49. 4. 2 *Cor.* 2. 15.) we do
but wash a Black-more, or wash a Tile; the more
rain is poured on it, the blacker it grows. When
men are set, given up and wedded to their sins, it is
time to let them alone, *Hos.* 4. 14, 17. This made
the Lord here leave off complaining to these Judges,
and to turn his complaint to himself and to his peo-
ple. *They know not, they will not understand.* God
will not honour them now so far as to reprove them.
Thus did the Prophets when men were obstinate,
past Counsel and Instruction, they turned to the
earth

See Mr. Lyfords Ser on
2 *Cor.* 2. 15.
Lutetem lavare. Proverb.

earth and called upon the inanimate creatures to hear, *Isa. 1. 2. Hear O Heavens, and give ear O earth!* So *Michah 6. 2. Hear O Mountains the Lords controversie*, so *Deut. 4. 26. & 32. 1. Jer. 6. 19. & 22. 29.* That Preacher thinks his people very bad indeed, who directs his speech to the seats they sit on, and the Pillars they lean too; *g. d. Hear O ye Seats, and hearken O ye Pillars what the Lord hath done for an Ungratefull and Rebellious people.* These are scorners that do but jeer at such as call on them to live Soberly, Righteously and Religiously. *Solomon* bids not reprove such lest they hate us, *Prov. 9. 8.* These are Dogs that fly in the face of such as go about to stop them in their sinful practices, *Mat. 7. 6.*

Question.

But is not this a sufficient excuse to make us cease from reproving sinners?

Answer.

No; for the Holy Ghost before in this Psalm though he knew those he spake to were incorrigible and incurable, yet reproves them first and admonisheth them to do their duty, *verse 2. 3. 4.* for though such wicked men be not amended, yet we have discharged our duty, and they will be left without excuse in the day of the Lord, when they shall see and say they had a Prophet amongst them to warn them, *Ezek. 2. 9.*

2. We must be very cautious that we do not presently cast off every wicked man as a Dog, that frets at reproof; (for a good *Ass* may do so, *2 Chron. 16. 9. 10.*) The Lord himself is patient and bears long, and loth he is to cast off his people, *Hos. 6. 4.* Now when the Lord bears, we may well bear; but he bears with much long-suffering the vessels of wrath who are fitted to destruction, *Rom. 9. 22.*

See this Point fully stated by *Mr. Reyner* in his Government of the Tongue, p. 170, &c. And *Mr. Chubbworth* on *Galat. 6. 1. p. 351, &c.*

Observation 2.

Ignorance is the Mother of mischief. These Judges judge Unjustly, respect persons, neglect their duties, oppress the poor, &c. but what was the cause of all this? he tells you, *They know not, neither will they understand.* This in Scripture is oft set forth as the Root of all sin, *Hosea 4. 1, 2.* there is no mercy, no truth; nothing but killing, lying, stealing, and outrage; and why so? *why there is no knowledge of God in the Land.* So *Isa. 1. 3, 4.* *1 Pet. 1. 14.* *Revel. 3. 17.* one great cause of the Church of *Laodiceas* misery was this, that she *knew not* her misery. Ignorance and working uncleanness with greediness, are joined together, *Ephes. 4. 18, 19.* This made the Jews to crucifie Christ, *Acts 3. 17.* *I not Brethren that through Ignorance ye did it:* and *Paul* to blaspheme, and persecute Gods people, *1 Tim. 1. 13.* I did it ignorantly. When the Gentiles *knew not* God, then they served Idols, *Gal. 4. 8.* Why is not God loved, feared, obeyed? why because he is not known; for as *incognitum non amatur, so non timetur.* Children that know not the strength and terror of a Lyon, fear him not. This made the Saduces to err, *Mat. 22. 29.* *Ye err not knowing the Scriptures.* All sins and errors are Radically, Seminally, and Fundamentally in Ignorance. When the Apostle had said, There's none that understands, see what a black Guard of sins do follow, *Rom. 1. 28. to 32. & 3. 11. to 19.* when the eyes of the Jews were blinded, then all wickedness like a flood broke in upon them, and there abides even to this day, *Rom. 11. 8.*

Ignorance is evil in any, but specially in such as are designed for publike service. A Magistrate that is ignorant of the Law, and a Minister of the Gospel, are two sore judgements: the one destroys many a soul, and the other mars many a good cause.

Omnis malus cæcus & ignorans, Aristot.

See more in Mr. Pembles Ser. on *Hos. 4. 6* The mischief of Ignorance, and Mr. Clerks Mirror, Chap. 54.

A Prince that wanteth understanding is a great Oppressor (saith Solomon,) *Prov.* 28. 16. Its a great misery to a Nation when the Rulers are children in understanding, *Eccles.* 10. 16. *Isa.* 3. 4. Magistrates had need of abundance of Wisdom and Prudence; Sinners are subtil to contrive wickedness, and Magistrates had need of Serpentine Wisdom to search it out: For as Truth, so wickedness lyeth in profundo, its buried deep, *Isa.* 29. 15.

Tis not for Kings (say flatterers) to Read, Pray, Study; they must Hawk and Hunt, and Game and take their pleasure; as if God had made them for no other end in the world, but as he hath done the *Leviathan* in the Sea, to take his pleasure therein, *Psal.* 104. 26. No, God commands Kings to Write, Read and Study his Law, *Deut.* 17. 18, 19. It must be their *Vade mecum*, their constant companion, which they must study as well as the Laws of the Land. Tis necessary that Rulers should see with their own eyes, that they be not seduced by flatterers and Parasites. We read how *Moses* the chief Magistrate was instructed in all the wisdom of the Egyptians before he was called to Government. Tongues, Arts, Sciences, Philosophy, History, Law, Divinity, are all requisite to make a compleat Magistrate. They must not only be Honest men, but *Able men*, (*Exod.* 18. 21.) men of Parts, Gifts and Understanding, (*Deut.* 1. 13.) Men (as we say) cut out for the work; for as every one that is Godly is not fit to teach others; so every one that hath Grace is not fit to Rule others. They must be men dextrous in the Law, else how shall they direct others according to Law? When Rulers are children in gifts, though men in years, and babes for Understanding, being weak as women, then follows oppression and confusion, *Isa.* 3. 4, 5, 12. As no wise man will go to an unskillfull Phyitian for Physick; nor venture himself in that Ship that hath an unskillfull Pilot; So

How necessary all kind of knowledge is, See à *Lapide*, *Encomium Sapiencie Ethices, Naturalis, & Divine.* In Prefat. ad *Ecclesiasticum*, p. 1, 2. &c.

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no man that is well in his wits will venture his cause in the hands of an ignorant Judge. As unfavoury salt is good for nothing; so raw and rude Rulers are the Pests of their places.

Ofervation 3.

Tantum scimus, quantum operamur.

Multi habent cognitionem salutis, sed non cognitionem salutarem.

Cognitio veritatis est duplex; Pura Speculativa, vel Affectiva. Aquinas. V. Dyke on the Sacrament, chap. 4. ushers Medications, p. 1.

See the Difference between common and saving knowledge. Dr. Preston, Saints Infirmities, mibi, p. 159, 160.

Knowledge without Practice is no Knowledge in Gods esteem. In Divinity we know no more then we practice. To the Jews were committed the Oracles of God, and they had great skill in the Letter of the Law; but because they did not practice it, God complains of them as ignorant, *Isa. 5. 13. Hos. 4. 6.* Yea the Priests are said not to know the Law, *1 Sam. 2. 12. Jer. 2. 8. & 4. 22.* they were Priests and so could not be totally ignorant; but because their knowledge was meerly notional and speculative without obedience and practice, therefore God accounted it as no knowledge. Thus cruel, oppressing Rulers though they had some speculative knowledge, yet because they hated the good, and loved the evil, they are said not to know judgement, viz. so as to practice it, *Jer. 10. 21. Micah 3. 1, 2. Prov. 29. 7.*

Rest not then content with shews and shadows; let not Satan cozen thee with the leaves of speculation and external profession; but let thy knowledge be an *Affective, Practical, Obediential* knowledge; else knowledge without practice will but double your stripes, and increase your condemnation, *Luke 12. 47. John 9. ult. James 4. ult.* Where the Spirit of Regeneration comes, it brings a *Light* with it, (*Ephes. 1. 17, 18. & 5. 14.*) not a natural, but a divine, supernatural Light; not a cold light, like that of the Moon: but a burning light, like that of the Sun, *John 5. 35.* tis not a fading, vanishing light, but it is an abiding, enduring light, which all the Devils in Hell shall never extinguish. As the Joy, so the *Light* of Gods elect (though it may be for a time

time eclipsed, yet) shall never be totally taken from them. A natural man may have a little glimmering twi-light; but this is a Soul-awaking, Sin-conquering, Soul-convincing, Soul-commanding light; it is effectual in the hearts of believers, and makes them grow in grace, 2 *Per.* 3. 18. There may be knowledge without grace, but there can be no grace without knowledge. Knowledge is the oil in which the flame of the Spirit lives. 1. 'Tis the saving knowledge of the truth that sanctifies us, and delivers from the bondage of sin in which by nature we are intangled, *John* 8. 31, 32. & 17. 17. 2. It increaseth faith, *Psal.* 9. 10. they that know thee will trust in thee. 3. 'Twill make us love him more intensively, the more experimentally we know God the more we shall love him. *Cant.* 1. 4. 4. 'Twill make us patient under all afflictions, when we know and see that the Lord corrects us for our profit, *Heb.* 12. 10. 5. 'Twill make us slight these transitory things, when we are truly convinced of the Vanity of them, *Eccles.* 1. 2. *Heb.* 11. 24, 25, 26.

*Quantum cognoscimus
tantum diligimus; quia
dilectio sequitur cogniti-
onem, cum ignoti nulla sit
cupido.*

Observation 4.

Want of consideration makes men neglect the Duties of their callings. These Judges did not consider that God sat amongst them; and considered their sentences, ends and aims; this made them pass such unrighteous sentences. Inconsiderateness makes sin abound, *Lam.* 1. 9. They are sinners and fools that consider not what they do; *Eccles.* 5. 1. This ruins Kings and Kingdoms, *Isa.* 1. 3, 4. & 5. 12, *Jer.* 12. 11. *Hos.* 7. 2. This ruined *Eve*; she no sooner saw the fruit, but she presently eats of it without any consideration of the misery that attended it, *Gen.* 3. 6. Did the Drunkard but consider the many woes that attend that sin, he would not rush into sin as the Horse into the Battle with such desperate

See more in my Comment, on 2 *Tim.* 3. 4. p. 117, 118.

perate violence. So we may say of all other sinners,
Jer. 8. 6.

Observation 5.

Wicked men are wilfull men. They are obstinate in sin, and will walk on what ever come on it. Had these Rulers sinned of meer simple Ignorance, it might have excused them *à tanto*, though not *à toto*; it might have extenuated their sin: but their Ignorance being a gross, wilfull, affected and contracted ignorance, rejecting instruction, that they might sin more freely, could neither excuse them *à tanto*, *nec à toto*, not in the least, but it did highly aggravate their wickedness. This is made a frequent Character of wicked men, that they are wilfull sinners; they have necks of Iron, and brows of Brasse; though they are perswaded, yet they are unperswadable. They will not hearken to the voice of the Charmer, charm he never so wisely. They say to God as those wicked in *Job* 21. 14. *Depart from us, for we desire not the knowledge of thy wayes*; their ignorance is a spontaneous willing ignorance, (*2 Pet.* 3. 5.) they might know, but they will not. Like those rebellious Jews, when God commanded them to walk in his paths, they peremptorily answer, we *will not* walk in them, *Jer.* 6. 16. & 44. 16, 17. let favour be shewed to the wicked, yet he *will not* learn righteousness: in a land of uprightness they *will* do unjustly, and *will not* behold the Majesty of the Lord: yea though his hand be lifted up (in judgement) yet they *will not* see. Here are four *will-nots* that aggravate their sin, *Isa.* 26. 10, 11. Let Strangers devour their strength, and gray hairs (the symptoms of feebleness, old age and death approaching) be upon them, yet so stupid are they, that they perceive it not. *Hos.* 7. 9. let God be a tender Nurse to lead and love them, yet so sottish are they that they

Ignorantia crassa & affectata jure scire spernit, ut liberius peccet; hæc aggravat peccatum, 1. Quia fit ex secordia, ut in otiosis. 2. Quia fit ex phlantia, ut in superbis. 3. Quia fit ex malitia ut in desperatis, quorum vox est, Scieniam tuarum viarum nolumus. Breerwood, Ethic. l. 3. p. 121,

See Fenner's Wilfull Impenitency.

they neither know nor acknowledge it, *Hos. 11. 1, 3, 4.*
Zeph. 3. 7. These are wedded to their lusts and there
 is no parting of them, *Hos. 4. 14, 17.*

See the danger of Obsti-
 nacy in *Atterfell* on
Numb. p. 622. &c. folio.

Observation 6.

*To persevere in wickedness is the height of wicked-
 ness.* None so wicked as the resolvedly wicked.
 They will walk on in darkness and that continually,
 tis their Trade and they will not leave it. The best
 may fall through weakness, but these are wilfull.
 As resolution and perseverance in goodness is the
 height of goodness, as we see in *Job*, (*Chap. 2. 3.*)
 who kept his integrity in despite of all that Devil
 could do; and *Noah* (though he lived in a corrupt age,
 yet) in despite of them as he sets his heart on God,
 and resolvedly walkt with him all his dayes, *Gen. 6. 9.*
 and *Her-kiah* when he came to die, comforts himself
 with this, Remember O Lord, how I walkt before
 thee (continually or without ceasing, so tis in the
 fountain) with an upright heart, *Isa. 38. 3.* so per-
 severance in wickedness is the height of wickedness,
2 Chron. 28. 22.

Observation 7.

Wicked men lead miserable lives. They walk in
 darkness: we pittie such Prisoners as lie and live in
 deep, dark dungeons all their dayes: why this is
 the state of every wicked man, though they think
 themselves the only wise men, and that none see
 but themselves, (as the Pharisees did, *John 7. 49. 50.*
ult.) yet there's no Prisoner, that lies in the dark-
 est dungeon especially (if he be godly) but is in a
 better condition: then the greatest wicked man that
 is spiritually blind, though he live in pompous
 Palaces. These Rulers in the Text, no doubt but
 they thought themselves very wise men (and prob-
 ably they were so in respect of natural and world-
 ly accomplishments) yet because they abused their

T

parts,

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parts, and did not improve them for Gods glory, he tells us here, *They walk in darknes.* The Princes of *Zoan* are called fools, i. e. *Pharaohs* Counsellors, (which were worldly wise men) yet for want of saving knowledge are called fools in Gods Dictionary, *Isa. 19. 11.*

This will yet better appear if we consider the allusions between inward and outward darknes.
 1. *Darknes* hinders us from seeing our way. A man that walks in darknes knows not whether he goes, (*John 12. 35.*) he may go into Ditches, Boggs, Rivers, and miscarry many wayes. So he that walks in spiritual darknes, knows not which way to go, nor what to do: he is in perpetual danger of falling into this ditch of error, and that bog of Heresie, and to plunge himself into a world of sin and sorrow. Blind men cannot judge of colours, nor can these distinguish between truth and falsehood.

2. Such catch many falls, and stumble at every thing: so when mens wayes are dark and slippery they are apt to fall every way into Satans snares, (*Job 5. 14. & 12. 17. 25.*) and to stumble and take offence even at Christ himself.

3. *Darknes* is a dismal thing, it fills men with fear and horror, (*Gen. 15. 12.*) So that a man hath no Joy of himself, nor of the creature: So a man that lies in spiritual darknes being destitute of saving knowledge, when conscience is awaked, he is filled horror and Desperation, which imbitters all creature comforts to him. Let us therefore labour for saving knowledge, and above all getting, get true Understanding. *Solomon* prefers it before Silver, Gold and Pearls, (*Prov. 2. 2, 3, 4.*) because it brings grace, life and salvation with it. Multiplicity of this knowledge will multiply grace, *2 Pet. 1. 2.* This will be a light unto our feet, and a Lamp to our paths. This Light is a pleasant thing, by it we see whence we came, whither we go, how to order our

See the Excellency of
 Light. Culverwell Light
 of Nature. Chap. 17. p.
 173, 175, &c.

our steps, what dangers to shun, what enemies lie in our way that we may resist them. Such are wise whose eyes are in their heads, but tis the fool that walks on in darkness; (*Eccles. 2. 14.*) *q. d.* a wise man is well advised and goeth prudently to work; but a foolish man is imprudent and unadvised in all his wayes.

Observation 8.

Justice and Judgement are the foundations of a Land, Psal. 11. 6. A house may as soon stand without a foundation as a Common-wealth without Government. When the righteous are encouraged, and the wicked punished, this upholds a Throne, and establisheth a Land, *Prov. 16. 12. & 29. 4.* Good Laws are the foundation of a Nation; but the iniquity of Judges moves these foundations out of place, and makes the state like a bowing wall that belceth out, or a tottering fence, *Psal. 62. 3. Isa. 30. 13.* Twas therefore a notable piece of policy in *Abseom* when he would steal away the hearts of the people from *David*, he went about to perswade them that the King his Father had no Justice for them: but Oh that he were made judge in the Land that every one that had any cause might come to him and he would do them justice, *2 Sam. 15. 3, 4.*

Let us therefore pray for those in authority: that God would give them wise and understanding hearts to know their duty, and knowing it to practice it, that under them we may lead Pious, Peacable and honest lives: for if these foundations once fail, and we have either no Magistrate, or corrupt ones, all will run into confusion. When once wickedness comes to be establishd by a Law, the sin becomes National, and National sins bring National Judgements: and therefore you may observe in Scripture, and in all Histories, that when the Rulers of a people have been wicked, ruine suddenly followed, *Isa. 1. 23 24.*

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Jer. 5. 28, 29. Micah 3. 11, 12. What potent and flourishing Nations have been laid in the dust by Poppish, Tyrannical, cruel Governours!

Observation 9.

Wicked men are stupid men. Let foundations be moved, and all things run into confusion by their means, yet they are senseless, sit still and take their ease, never regarding the afflictions of Gods people. *Hester. 3. ult.* Let all move, yet they will not move. Let the Lord bind them and beat them, yet they cry not, *Job 36. 13.* though they lie amidst a Sea of troubles, and themselves be as one that is on the top of a Mast, yet there can they sleep fearlessly in the midst of the greatest dangers: though they be stricken yet they stir not, so great is their Lethargy, *Prov. 23. 35, 36.* Pharaoh had plague upon plague, yet nothing mended him, but he was Pharaoh still. Hence wicked men are called *brutish*, *Jer. 13. 21* and *Dead*; lay all the world on a dead man and he feels it not. Rob them, ransack them, and let the fire of Gods displeasure seize on them, yet they lay it not to heart, *Isa. 42. 24, 25.* Tis only good men that are tender, sensible men, and mourn for the afflictions of *Joseph*.

Varan.

VERSE 6, 7.

I have said ye are Gods, and all of you are Children of the Most High.

But ye shall die like men, and fall like one of the Princes.

THese words are a kind of Prolepsis, where the Lord meets with the Pride of Rulers who are puffed up with a high conceit of themselves, because these are by place exalted above others. We (say they) are stiled Gods, yea God himself hath stiled us so, and hath made us Deputies immediately under himself. To this the Spirit of God answers, 1. By way of a reprehensory Concession: It is true, I have said ye are Gods, and I have appointed you for my Vicars and Deputies on earth to judge for me amongst men, and to keep my people in Peace; but you have abused your power, and ungratefully sinned against the God of your mercies, who hath exalted you from amongst your Brethren to Rule for him. 2. By way of Correction: yet I must tell you, you shall die like other men and come to judgement, and therefore you have little reason to be proud of that power which is delegated to you. Or, here is, 1. Their Dignity and Majesty by reason of the eminency of their Office, *ye are Gods.* 2. Their Frailty and Mortality, common to them with other Sons of Adam in respect of their humane condition, *ye shall die like men.* Or, if you please, Here is 1. The Root of their unrighteous and exorbitant Practices, viz. the pride that reigned in them by reason of that Dignity which God had honoured them withal, in communicating his own name unto them, and calling them his Sons. 2. Here

*His Verbis usus est, non
equivocans, aut tantum
ὡς ὑποτακτικῶς & concessive,
sed magis ἐμμεντικῶς & reprehensivῶς; ut
potentiorum autoritate sua
abuteretur, iniquitatem amplius ostenderet, convinceret.
Dei ipsius verbis. Iulius
Parallel. 17.*

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is the *Remedy*, drawn from the consideration of their dying and fading condition. 1. They must die like other ordinary men. 2. They must fall from their dignity to the dust, as other great ones had done before them. So that in the words we have the Excellency of Magistracy set forth by two Titles,

- 1. They are Gods.
- 2. Sons of the Most High.

Non Participazione divine essentie, sed similitudine divine potentie. Non natura, sed conditione & dignitate muneris. Muis in locum.

Onelion, filii excelsi, viz. Dei, quia Deus est excelsus super omnem terram, & valde exaltatus super omnes Deos.

1. They are *Gods*, not by Nature (for we see they Die) but by similitude and in respect of their Office, because they represent Gods Majesty in Governing of men, and have a special character of his glory stamp upon them. But of this see more at large on *Verse 1.*

2. *Children of the Most High*, or Sons of the most high God. This Title is homonymous and hath many significations in Scripture. 1. It is sometimes taken for the *Natural Son of God*, and in this sense Christ is the only natural and proper Son of God, *John 1. 14. & 5. 18. Mat. 3. 17. Rom. 8. 32.*

2. For the Sons of God by *Creation*. So God is called the Father of Angels, *Job 1. 6. & 38. 7. Cant. 2. 3.* and of wicked men, *Mal. 2. 10.*

3. Others are called his Sons by *Adoption*: thus all true believers are the Sons of God. *John 1. 12. Rom. 8. 14. 16. Gal. 4. 5. 1 John 3. 2.*

4. Others are called the Sons of God in respect of that *Power, Majesty, Authority and Eminency* which God hath conferred upon them above the ordinary sort of men: and in this respect it is that Magistrates are called the Sons of God, for as Parents give some part of their Inheritance to their children: so the Almighty hath invested Magistrates with part of his power and Sovereignty, and intrusted them with the administration of his Earthly Kingdoms,
by

by the exercise of Vindictive and Remunerative Justice.

Now some conceive that Magistrates are called the Sons of God, because they are more dear to God, and more acceptable to him then other men; but that will not hold; for in this very Psalm where he calls them Gods, yet he sharply reproves them for their unrighteous practices; and if Rulers be wicked, they bring more dishonour to God, and do more mischief then inferiour persons can do, and so their persons are more displeasing to God then inferiour persons are; and God looks upon them as Beasts rather then men, *Prov. 28. 15*. But if Magistrates be truly Godly, then they are the Sons of God in a double sense. 1. As Believers. 2. As Magistrates; and so they are nearer and dearer to God then ordinary men; they are as the Signet on his right hand, ever in his eye; he looks upon them as his ornaments, as the Devil useth all means to get men of Power and Parts on his side, that he may the better advance his Kingdom; so God delights in gracious Magistrates as the Pillars and Upholders of his Kingdom in the world. The more of God dwells in any, the more he loves them; If Magistrates who are Gods in name, do resemble God indeed, in Wisdom, Justice, Purity, Clemency, &c. then are they the children of the most High in a Spiritual sense, and God hath a Paternal care over such, even as Parents have over their obedient children.

2. This implies *Participation*, and tells us that Magistrates derive all their power from God, as a son hath his from his father; and therefore it is but Equity that they should employ that power which they have received from His goodness, to the praise of him that gave it.

3. Here is the Extent of this Dignity, it is not given

Quærit ab te ornari Diabolus, as Austin said of a learned man;

given only to Superiour Magistrates, but to Inferiour ones also; Ye are *All* the children of the most High; yet wicked ones when placed in authority, are called Gods and Sons of the most High. Those in the Psalm were none of the best, yea they were almost as bad as bad could be. *Verse* 2. 5. And yet it is said here, I have said ye (in respect of your office) are Gods, and children of God.

*Ego dixi, est vox potestatis
constituentis.*

4. Here is their Commission; *I have said*, It is not you that can make your selves Magistrates, but it is I that say ye are Gods; all the power that ye have, it is from me; and therefore our Saviour expounding this of the Psalmist (*John* 10. 34, 35, 36.) tells us, that to Magistrates the Word of the Lord came, or was made. *q. d.* they have their Command, Commission and Power from God to discharge the duties of their places. When the Prophets were sent to preach, The Word of the Lord was said to come to them. *Luke* 3. 2. The Word of God came to *John*, and then *Verse* 3. he preacheth and puts his Commission in execution: So when God hath given Magistrates a word of command, then, and not till then they may act with comfort and with confidence. Our Saviour in *John* 10. 34. refers us hither, when the *Pharisees* reproacht him for blasphemy, because he made himself equall to God, by saying, My Father and I are one, he clears himself from that aspersion, by an Argument from the less to the greater, Thus; If the Title of God may be given to Princes, who are but men, and many times the work of men; then much more may that Title be given to me, in whom the Majesty of God doth more especially appear, and the fullness of his God-head dwell. The Antecedent I have proved to you (saith Christ) out of your Law which you cannot deny, and therefore you must grant the consequent.

Verse 7.

Verse 7. In this verse we have the Mortality of Magistrates asserted

In two words { 1. Ye shall die.
2. Ye shall fall.

2. The Manner How ; as other ordinary men, and as all other Princes have done before you.

3. The certainty of this is confirmed by an Affirmative Particle, Verily or certainly as ye live like Gods, so certainly ye shall die like men.

The words have some difficulty and Various Readings ; I shall briefly explain them, and then proceed to the Observations.

But ye shall die like men.

Some read *Surely* or *truly* ye shall die ; and this comes nearest the Original, for so the word (*achen*) is used in Scripture ; as *Gen.* 28. 16. *Surely* (*achen*) the Lord is in the place ; so *Isai.* 40. 7. *Surely* the people is grass. And *Isai.* 53. 4. *Surely* he hath born our griefs. It is true, the Vulgar Latin that so oft leaves the Fountain to follow the Septuagint, do with them render it, *But*. But the most genuine signification of the word is, *Surely*. The sense is good either way. *But*, i. e. for all your pomp and power you must at last lie in the dust, and say to corruption, Thou art my father, and to the worm, Thou art my Brother and Sister, *Job* 17. 14. or, *Surely*, i. e. though you regard it not, nor make any provision for it, but flatter your selves because you are Gods, and so dream that ye shall live on earth for ever ; yet know assuredly that ye are but men, and must die as well as others. All Gods words are true and sure ; but on some there is Affixed a special note of certainty, because of mans (especially great mens) extraordinary stoutness and infidelity.

Achen, certè, verè, profecto, sanè, est adverbium affirmandi. Pagnin, Montanus, Calvin.

Chē Adam temurū, sicut
Adam i. e. hōmo terrenus,
vilis, abjectus, Moricimini.
Adam i. e. hōmo plebeius,
opponitur τῷ Iſh, i. e. ve-
ro nobili, ut videre eſt, Pſal.
43. & 49 2. & 62. 9.

Ye shall die like men.] That is, like other ordinary men; as ye came from the earth, so to earth you must return. Death fears not you more then other men. *Iſb* and *Adam*, the Noble and Ignoble are alike to that grim Serjeant Death. Though men have lived like Gods, yet they must die like *Adam*, or any other base, contemptible man; yea (if wicked) ye shall die like beasts, for all your honour; (*Pſal.* 49. ult.) though in respect of your Dignity you have been like *Saul*, taller by the head and shoulders then the rest of the people, yet in your death there shall be no difference; you must to the grave as other men, and then to judgement, for that is included in the word Death. *Heb.* 9. 27. *It is appointed for all men once to die, and after death comes judgement.*

And fall like one of the Princes.

*Aliorum funera sunt vobis
specula, in quibus vestra,
cuius fortasse quam putatis,
assuetudo spectetur. Men-
doza.*

These words have many Glosses put upon them. 1. Some understand them of a fall by a *Natural death.* q. d. Ye Rulers of the people for all your state and pomp, shall fall by death like others of your rank, that have been before you, that were as high in honour and great in power as your selves, and yet they dyed, and so must you. Their graves amongst you, read a Lecture of Mortality to you; they are gone off the stage of the world, and you are come on; it is not long but you also must die and make room for your successors; and thus the word *fall* is put for dying in Scripture, *Gen.* 14. 10. *Pſal.* 91. 7.

2. Others take this *fall* to be by a *Violent Death.* He had before said they should die as other men, but now he riseth higher, and tells them of a more especial Judgement which should befall them rather then others, and that is, *ye shall fall*; how is that? Why for your Tyranny and abuse of your power against

against God and his people, ye shall be cast out of your Seats; your pride shall have a fall, and that by a Violent Death; for so I find the word fall taken very frequently in Scripture, for Perishing by a Violent death; as falling by the sword, *Exod. 32.*

28. *Hos. 5. 5. & 7. 7.* or by the Pestilence, *1 Chron.*

21. 14. *1 Cor. 10. 8.* Tyrants seldom go to their graves in Peace. Most of the *Casars* fell by the hands of the people; *q. d.* If you be like *Tyrants

in sin, expect to be like them in Punishment; as I cast them out of their Thrones for their Infidelity and Violence; so will I cast you out, and you shall fall like one of these Tyrannical Princes.

3. Others take it for the falling as the Princes of other Nations; *q. d.* though you are the Princes of Gods people, yet are you not thereby Privileged from the Arrest of death: for the most gracious Saint dyeth as well as the most notorious sinner. Grace is an Antidote against the poyson of death, but not a Preservative against undergoing death.

4. Others take it for a falling from an high and flourishing condition, so as they shall be had in contempt of all. This is a truth, and the word fall is oft so used in Scripture. *Isai. 3. 8. Psal. 118. 13. Jer. 51. 8.* But this sense is too strait for this place. The Exegetis implies a greater falling then from their estates.

5. Other learned men render the words thus, And ye shall fall like others, or ye shall fall like one of the *Vulgar*. But this Version will not hold, and that for two Reasons. 1. It hath no foundation in the Original, nor in the Septuagint, nor in any of the Oriental Versions. 2. It is a pure Tautology; ye shall die like *Adam*, i. e. like ordinary men, and shall fall like one of the *Vulgar*, i. e. like ordinary men. The three first senses are most genuine, as agreeing best with the Original, the sense

Non tantum minatur Deus ipsos morituros, sed ita morituros, ut etiam casuri sint de sedibus suis. Scultetus.

* *Notanter dicit Haffarim, illorum Principum. Muscul. Sar est Princeps, & Savim Principes, Jer. 4. 9. & 17. 25. Sicut unus Principum i. e. profanarum gentium. Synecch. Gen. Piscat.*

Ye shall fall like one of the Tyrants, Tyndal.

De summo gradu ad imum, de magna gloria ad extremam miseriā precipitabimini. Bellarmin.

unus quemlibet à vulgo significat. Calvin. Some there are that follow him against the Letter of the Text, which runs thus, *Sicut unus Principum cadetis*: It is not *sicut unus Vulgi*, vel *à Vulgo*. I honour that eminent Instrument of God, but the Text and Truth I must honour above all.

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of the Text, and the like Scripture phrase. The 'sum and substance of all is this, *q. d.* *It is true, I have said, and I say so still, that ye are by office, Gods; and by Commission ye are all the sons of the most high God, whom he hath intrusted with some part of his Judiciary power; but yet this doth not exempt you from Mortality; for though in Dignity you are above others, yet Death will level you, and you must to the grave as well as others who are ordinary men, and as others of your own rank have done before you: and then you who have judged others, shall be judged with others; for after death comes judgement.*

Observation 1.

The Scriptures of the Old Testament are the Word of God. Christ cites this very Text in the New Testament, (*John 10. 34, 35.*) against the calumniating Pharisees; yea Christ and his Apostles (to shew the divine authority of the Old Testament even in Gospel times) did fetch Arguments oft-times out of the Old Testament to confirm their Doctrine and Practice. About 400 places are cited out of the Old Testament in the New. But of this I have spoken elsewhere at large.

See my Commentary on
2 Tim. 3. 15. p. 262.

Observation 2.

Magistrates have their power and commission from God. It is he that said, and it is his Word that comes to them which makes them Gods on earth. Magistracy is no fancy of mans inventing, nor plant of his planting; for then it had long since been rooted up by those sons of *Belial* that have so oft opposed it, yet could never prevail against it. If God had not been in this Bush (so oft set on fire) it had been consumed long ere this; it could never have stood so many thousand years against the rage and fury of men and Devils. We may use the same Argument to prove the Divinity of Magistracy, which some-

Sometimes we do to prove the Divinity of the Scriptures, viz. the strange preservation of it in all revolutions and changes, amidst those wars and confusions which have been in the world. Some indeed have thrown off their Governours, but never yet could throw off a Government. As soon as one is off, another is in the saddle; yea so connatural it is to the Principles and notions of mans mind, that a Government is found even amongst Heathens, where no Scripture is found to teach it. But of this see more on *Verse 1.*

Observation 3.

It is lawful to give Titles of honour even to wicked Magistrates. Those in this Psalm were none of the best, yea (all things considered) they were as vile as the vilest; yet you see the Holy Ghost gives them their Titles of honour still, I have said *ye are Gods*: and as if that were not sufficient, he presently adds, and ye are *All*, mark that, not good Magistrates only, but also the bad, even All (in respect of their place and office) are the children of the most High; which may for ever silence those sots, which say, we may give Titles of honour to Godly Magistrates, but not to the Ungodly. But of this see more *Verse 1.*

Observation 4.

Even wicked Magistrates have their power from God. Rom. 13. 1. *All power is of God*; and yet the Rulers at that time were Heathenish Persecutors. It is true, the abuse of the power is not from God, but the Power it self is; as the abuse of the Ministry and marriage are not of God, though the Ministry and marriage it self be. Be the Magistrates superiour or inferiour, wise men or fools, good or bad, there is no power but it is of God. The Apostle speaks not

All power is from God, *quâ efficiens*, and Unjust Power *quâ non impediens*. Distingueandum est inter potestatem in se, & Potestatem in subiecto. Potestas in se est à Deo instituta, sed non semper in subiecto est iusta & legitima. propter usurpationem & abusum. Rev. 17.

speaks *Universally* and *Exclusively*, there is no power, be it what it will, but is of God. Though the manner of getting into power by fraud and force may be unlawful, and of man; yet the power and office it self is of God; and that not only by permission (for so is sin and the Devils power) but by special ordination; *The Powers that be* are ordained of God, for the greater manifestation of his Wisdom, Power, Justice and Goodness. We must therefore show all due respect and reverence to Magistrates as Magistrates, be they never so Vile; for though in respect of their wickedness their persons may deserve contempt, yet their calling is Honourable. There is a ray and sparkle of Gods Sovereignty and Image in Authority; and in that respect (whatever the persons are) they must be Honoured. We should not be too scrupulous in enquiring how men come to their power, but rather study how we may walk wisely, winningly, and Religiously towards such as are in power.

Observation 5.

God is the most High. He is King of Kings, and Lord of Lords, the most High over all the earth, and to be exalted above all Gods. (*Psal.* 86. 8. & 96. 4. & 113. 4. This Title of most High is often given to God (*Gen.* 14. 18, 22. *Psal.* 7. 17. & 46. 4. *Luk.* 1. 32, 35. & 6. 35. & 8. 28. *Acts* 16. 17. *Heb.* 7. 1.) and is one of those * ten Names which are attributed to God, to set forth his transcendent and surpassing Excellency, Majesty, Power and Authority over and above all. Though others be High, yet there is an Higher then they (*Eccles.* 5. 8.) even the High and lofty one, who dwelleth in the high and holy place, and judgeth those that are high, *Job* 21. 22. *Psal.* 113. 5. *Isa.* 40. 33. 5. No Towers, Pillars, Places or Persons so high, but he can bring them down. It is this most High that ruleth the Kingdoms of men, and giveth them

Emphasi non caret cum non dicit, Omnis potestas est à Deo, sed Non est potestas nisi à Deo. q. d. nulla uspiam possit inter homines esse potestas que sit aliunde quam à Deo. 2. Non simpliciter dicit A Deo sunt, sed Ordinate sunt à Deo; alia est eorum conditio que permittuntur, alia eorum que ordinantur ac disponuntur. Musculus in Rom. 13. 1, 2. Solent pleriq, nimis scrupulose inquirere quo quisq, jure adeptus sit imperium; sed hoc solo contentos esse decet, quod videmus eos praesidere. Calvin, in 1 Pet. 2. 13.

V. D. Gouge his Arrows,
p. 317.

Ad deputandum summam Dei gloriam, potestatem & Majestatem, Deus dicitur altissimus.

See more in Mr. Gatakers Ser. on *Psal.* 82. 7. p. 98, 99, 100.

them to whom he pleaseth. *Dan. 4. 32. & 5. 18.* He is the great Jehovah, the Lord Paramount of Heaven and Earth, there's none to be compared to him, *Psal. 135. 15. I know that the Lord is great, and our Lord is above all Gods;* whether they be so Deputed as Magistrates, or Reputed as Idols. He is not only great, but Greatness it self; not only high, but the most High, beyond the Tongues expression, or the hearts imagination. It is infinite and so unspeakable; we may as soon measure the Sea with a spoon, or put it in a bushel, as comprehend with our shallow understandings his excellent Greatness; it is therefore called Unsearchable, *Psal. 145. 3. Great is the Lord, and greatly to be praised, his Greatness is Unsearchable.* All the power, perfection, beauty and excellency that is dispersed through the whole world, that and ten thousand times more is in the Lord by way of Eminency and Transcendency. All the glory that is in Angels, men, and all creatures, compared to his, is but as a drop to the Sea, a shadow to the Substance, or one little sand to a great Mountain; Heaven, Earth and Sea compared to him are *parum nihil*, meer Nothing. In *Isa. 40. 12, 15, 16, 17.* we have a most lively expression of the power of God, *Who hath measured the water in the hollow of his hand, and meted out the Heavens with a span, and comprehended the dust of the earth in a measure, and weighed the Mountains in scales, and the Hills in a balance, &c.* He doth these great things with ease, as if it were but Spanning, Measuring, Weighing, &c. Hence it is that Greatness is truly and properly ascribed to God alone. He only is great, *Deut. 32. 3.* 2 *Sam. 7. 22. Psal. 96. 4. & 99. 2, 3. & 145. 3. Titus 2. 13.* Excellent is that Doxology of David, 1 *Chron. 29. 11, 12. Thine O Lord is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in Heaven and Earth, is thine; thine is the Kingdom O Lord, and thou art exalted*

Nihil magnum nisi Deus magnus.

Exod. 7. 4.

exalted above all; both riches and honour come of thee; &c. He is mighty in power; there is no opposing him, *Psal.* 147. 5. mighty in counsel; there is no out-witting him, *Ier.* 32. 13. mighty in working; there is no out-doing him, *Deut.* 32. 4. and great in judgement; there is no withstanding him, *Exod.* 7. 4.

In te spes et non spes. Aug.

Animo magno nihil est mag-
num.

1. Then *Trust* in this Great God; what though thou have great enemies, great Tentations within & without? yet remember thou hast the great God to assist thee. A weak creature when backt by a stronger, will venture on a stronger then it self. When the Prophet *Micajah* saw two Kings sitting on their Thrones, he was not afraid, because he saw a greater then they. *1 Kings* 22. 10, 19. *Moses* by an eye of faith beheld him who was invisible, and therefore did not fear the wrath of the King, *Heb.* 11. 27. Did we stand by our own strength, we might well fear; but our help standeth in the Name of the Lord, *Psal.* 124. ult. This upheld *Abraham* in his straits; he doubted not, because God who had promised was able to perform, *Rom.* 4. 18. and this upheld *Paul*; *I know whom I have believed*, and that he is faithful and able to keep what I have committed to him, *2 Tim.* 1. 12. Get an holy Magnanimity of Spirit; God loves to do great things for those that greatly trust in him, as we see in those three Worthies, who were Gyants rather then children, *Dan.* 3. Oppose this mighty God to all the might that comes against thee. Whilst others boast of their friends, Navies, Confederates, Strong-holds, &c. do thou make thy boast of God, and say, *The Lord is my Light, and my salvation; whom should I fear?* there is none amongst the Gods to be compared to him, *Psal.* 27. 1, 2, 3. & 86. 8. When *Charles* the fifth in a challenge to the King of France, commanded his Herald to proclaim all his Titles, *Charles* Emperour of such a place, King of such a place, Duke of such a place, &c. bids defiance to

to the King of *France*. The King of *France* on the other side bids his Herald proclaim no more but this, The King of *France*, the King of *France*, the King of *France*, bids defiance to *Charles* the Emperour of *Germany*: Intimating that one Kingdom of *France* was of more worth then all those empty Titles of the Emperour. So when men cry Riches, Pleasures, Friends, Promotion, &c. Do thou cry, The Lord most High is my Portion, The Lord is my Portion; he that hath him hath all, he hath the Fountain, the Mine, the Ocean, and he cannot want, *Psal.* 23. 1. Get therefore propriety and interest in him; for what comfort is it to hear of so high and great a God, if he be not ours? That word *My* is a little word, but there is abundance of Divinity and sweetness in it, when with *Thomas* we can truly say, *My Lord*, and *my God*. Let us by faith hide our selves under the wings of this most High Protector, and abide under the shadow of this Almighty *Shad-dai*, and there sing care and fear away, *Psal.* 91. 1. In all our distresses let us cry unto God most High, and he will hear and help us, *Psal.* 57. 2.

Habet omnia, quia habet habentem omnia.

2. In the *Churches distresses* let us comfort our selves in the most High God. The Church whilst it is in this world meets with Mountains of opposition; but the comfort is, they shall all become a plain before Gods *Zerubabels*; *Zach.* 4. 7. The Churches enemies in their own conceits are as great Mountains Unpassable, Unaccessible, they proudly overlook the people of God. But God contemns these contempters of his people, (*Psal.* 2. 1. to 6. *Isai.* 8. 9, 10.) and though they think themselves Mountains, and their flatterers call them so; and Gods own people looking upon them through the Spectacles of Fear and Unbelief, think them such; yet God here by way of contempt, asketh them, Who art thou? *q.d.* Thou lookest high and haughty like a Mountain, but thou shalt become a Molehill, a nothing before me and my

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people; I will overthrow those Mountains in my wrath, (*Job* 9. 5.) I will but touch them and they shall vanish, *Psal.* 144. 5. *Isai.* 2. 11, 12, 14. and though my people be but as so many despicable worms, yet I will make them to thresh Mountains, *Isai.* 41. 44. Let us not then fear, nor be despondent; that God which hath brought us over the Mountains of *Papery*, and the Mountains of *Prelacy*, that God will in his due time bring us over the Mountains of *Heresie*, *Libertinism*, and *Independency*, &c.

Objection.

But how can this be? we see no Visible means to effect this.

Answer.

God is a free agent; and though he hath tyed us to means, yet himself is tyed to none; he hath promised to create deliverance for his people, (*Isai.* 4. 5. & 65. 18.) now

Creatio fit { 1. *Ex nihilo.*
2. *In instanti.*
3. *Irresistibiliter.*

1. When the Lord created the world, he made it out of no præ-existing matter; So though we see no means how he should deliver his people, yet he being Almighty, can without means, by weak means, yea, by contrary means deliver them. 2. He can do it *instantly*, when the hearts of his people are prepared, for Reformation and deliverance, the work shall be done suddenly, 2 *Chron.* 29. ult. 3. It shall be done *Irresistibly*. The work of Reformation it is the Lords, and it shall prosper in despite of all its enemies, *Hag.* 2. 4. It is of God, and it shall stand, *Acts* 5. 38, 39. Let us therefore encourage our selves in the Lord our God. What though Gyants, Sons of *Anak*,
the

the great *Zanzunimis*, the High and mighty of the earth rise against the Church! yet there is a Higher then they, who will break them with a Rod of Iron; yea if the Nations, *All* Nations should come against it, yet all their power compared with Gods Power is *parum-nihil*, an empty nothing, as the Prophet excellently, *Isai.* 40. 15. Behold the Nations are counted of him as a drop that hangeth on the side of a full bucket, or that stayeth behind when the water is poured out, yet doth not diminish the measure: or like the small dust of the ballance, which remains in the ballance when powder or beaten spice hath been weighed in it, which is easily blown away with a little puff of wind. All the men in the world compared with this High and Holy One, are Vanity, lighter then Vanity, Nothing, yea less then nothing, *Psal.* 62. 20. Many are afraid of displeasing Great men; let the Great ones of the world take heed of offending this Great God, or of injuring his people; for God is not only *Absolutely and Essentially* great in himself, but he is also *Relatively and Declaratively* so to his people. The great God loves to shew his greatness on their behalf. As his greatness, is superlative to all other greatness, whether they be humane powers, or Imaginary Deities; So of his Goodness he will extend it to the protection and preservation of his people, and for the confusion of their enemies.

3. Admire the great condescension of this great God towards man. Though he be the most High, yet he dwells in the lowest hearts, *Isai.* 57. 15. he hath but two Thrones, the highest Heavens, and the lowest heart. He over-looks the frame of heaven and earth to look on such, (*Isai.* 66. 1, 2.) nor doth he look upon them with a bare look of Intuition, but with a look of approbation and delight. Barely to look on man is a condescension, *Psal.* 113. 6 *He humbled himself to behold the things on earth: But*

to take up his dwelling with man, that is no less an act of mercy then of wonder.

4. Serve this Great God *with fear and Reverence.* The greater the person, the greater must our fear be, *Mal. 1. ult.* We cannot worship him *lightly*, unless we worship him *Reverently*, *Psal. 2. 12. Heb. 12. 29.* he looks to be greatly feared in the Assembly of his Saints. We should alwayes come with self-abbhorrenty into his presence, out of a sense of Gods exceeding greatness, and our own exceeding baseness, *Job 42. 5, 6. Eccles. 5. 1, 2.* And if the *Angels* stand before him with Reverence covering their faces; and *Moses* quaked and feared exceedingly when he was with God in the Mount, (*Heb. 12. 21.*) yea and the very inanimate creatures tremble before him, the Mountains melt, the Hills quake, and the Rocks rend, (*Nahum 1. 3. to 7.*) with what soul-abasement ought we to come into his presence who have so many ways provok't him?

5. *Turn servants to him;* you cannot serve a better Master; The Greater the Prince, the more Noble the service. Prefer His service before all the Crowns and Kingdoms of the world. Spend thy self and all thou hast for his honour. There is none gives better wages then he.

6. Admire and Adore him for his Excellent greatness. The Holy Ghost oft calls on us to this duty, *Psal. 95. 2, 3 & 96. 4.* Praise must wait for him in Sion, (*Psal. 65. 1*) or Praise is silent for thee. A silent admiration of his greatness, and an humble confessing of our inability to express his praise, is the greatest praise we can give him.

7. *Beware of offending this High and Holy One.* Better have all the world against thee, then God against thee. He is the best friend, and the saddest foe. As he is great, and greatly to be praised, so he is great, and greatly to be feared; He is a consuming fire; There is no abiding when he is angry.

The

*Tibi Domine silentium est
laus.*

The Lord most High is Terrible, and it is dangerous provoking him, *Psal.* 47. 2. & 78. 56.

Observation 6.

Magistrates are the Sons of the most High. If they are true believers, then they are his Adopted Sons; but if wicked, yet in respect of their office they are Nuncupative and Nominal Sons. Thus God is pleased to stile them,

1. To mind them of their Duty to him.

2. To mind us of our Duty to them.

1. He calls them *Sons*, to the end they might walk worthy of such a Father, by loving, fearing, serving, and obeying him, (*Mal.* 1. 6.) *A son honours his Father, and a servant his Master;* but God is not only a Father and a Master, but he is a King, a Creator, a Counsellour, a Protector and Assister of Magistrates; and if one of these Relations call for respect and love; what Reverence and respect is due to that God in whom all these Relations coucenter and meet? Let such then improve the Power which they have received from God, unto his praise. Uphold his Worship, advance his Scepter, promote his Interest, defend his people, pitty his poor, do justice to all; if you thus Honour God, who hath honoured and exalted you; he will be a Father and a Friend to you; he will be a Sun for Consolation, and a Shield for Protection; he will be your God and Guide unto death.

2. Doubt God call you Sons? then woe them that call you Satans, and Revile the Rulers of Gods people. It becomes us to honour those whom God honours. This shews what spirit leads the fifth Monarchy men, and their adherents, who have so grossly, and that in Print, reviled the Rulers of Gods people.

Exemplata oportet conformari exemplari secundum rationem formae. Things exemplified ought to resemble their Samplar according to the reality of the form. *Aquinas* P. 1. Q. 18. art. 4.

See Reasons why Magistrates should honour God more then others, in *Mr. Gatakers* Ser. on *Psal.* 82. 6 p. 76, 77.

Objection.

But they are wicked men.

Answer.

Be it so, yet if a wicked man be set in Power by God for the sins of a people, even that wicked man must be honoured for his *place*; but if a godly man rule, he is to be honoured for his *person*. Some kind of honour is due to a Magistrate as a Magistrate and Gods Vicegerent; but all kind of honour and subjection is due from all sorts of men to good Rulers.

3. As Magistrates are Sons by Office; so all believers are *Sons by Adoption*, which is a choycer Priviledge, *John* 1. 12. *Gal.* 3. 26. & 4. 5, 6. So that now every true believer may say with *David*, The Lord is my Shepherd, yea the Lord is my *Father*, and I shall not want, *Psal.* 23. 2.

Thou art now sure of

- 1. Dilection.
- 2. Direction.
- 3. Correction.
- 4. Protection.
- 5. Provision.

1. All the children of God are sure of *Dilection* and love. Fathers have a natural affection to their children, and love them with a Paternal love. How tender was *David* over *Abfalom*, *Touch not the young man* *Abfalom*; and when dead, how doth he take on? *Oh* *Abfalom* my son, my son, *that I had dyed for thee* *O* *Abfalom* my son! If *David* were thus tender over a rebellious *Abfalom*, how tender is God over his obedient children? and though thou hast many Infirmities, yet God will pity thee, and spare thee as a man that spareth his son that serveth him, *Psal.* 103. 13. *Mal.* 3. 16, 17.

2. *Direction.*

2. *Direction.* Fathers will teach their children the way which they should go; so will the Lord do his, *Psal.* 25. 9. It is a part of the New-Covenant, That all believers shall be taught of God. In all their doubts his Spirit shall be as a Voice behind them, saying, *This is the way.*

3. *Correction.* Fathers that love their children will correct them. God loves his, and therefore he chastiseth them for their profit, *Heb.* 12. 10. *Revel.* 3. 19.

4. *Protection.* Fathers will defend their children, and God will defend his; He is their shield and buckler, *Psal.* 84. 11. *Prov.* 2. 7. In six troubles he will be with them, and in the seventh he will not leave them, *Job* 5. 19, 20, 21, 22.

5. *Provision.* Fathers will provide for their children; and if earthly parents who have but a drop of goodness, will give good things to their children; how much more will God give his Spirit to them that ask it? the Lions natural, the Lions Metaphorical may lack and suffer hunger; but such as feast the Lord shall lack nothing that may be for their good. God hath prepared an Inheritance for them, *Luke* 12. 32. he hath given them his Son, and with him he hath given them all things, *Rom.* 8. 32.

Verse 7.

Observation 1.

Men in high places are apt to have high conceits of themselves. It is an hard thing to be in Honour without Tumor and swelling thoughts. The Lord who knows our frame better then we our selves, foresaw this; and therefore in the precedent Verse having told them of their Dignity, in this Verse he tells them of their misery and mortality; that they might not have the least time to be puffed up with Pride and high conceits of their high places, he presently adds

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an Humbling and abasing But, *But ye shall die*; what is that? Why, Synecdochically it includes all those miseries which are *Antecedent* to Death, as Sickness, Weakness, Pains, Aches, Old age, and Death; and also *Subsequent* miseries after death; then must great ones as well as others be brought to Judgement, stand at Gods bar, and give an account as well as the poorest Son of Adam. Those that now judge others, must shortly be judged themselves.

Observation 2.

Magistrates are mortal as well as others; or, those who live like Gods, yet must die like men. The most Potent Emperour must take his leave of this life as well as the poorest beggar. No Titles of honour, nor Places of honour can Priviledge men from the grave. Their divine constitution cannot free them from their native condition; Princes and great men must fall, and that in *Israel*; *2 Sam. 3. 38*. The truth of this is seen by daily experience: It is so decreed in the High Court of Heaven; the Statute is Universal, and admits of no exception; *It is appointed for men, for all men* (the indefinite is equivalent to an Universal) *once to die*, *Heb. 9. 27*. Death is the great Leveller of all the world; it maketh all equal. *Irms* and *Cræsus*, *Dives* and *Lazarus*, Princes and Peasants cannot be known asunder in the grave. As at a game at Chess, when it is ended, not only Pawns, but Kings, Queens, Knights, are tumbled into the bag together; so when the race of this life is finish'd, Noble as well as ignoble are tumbled into their graves together: hence death is called *the way of all the earth*, because all flesh on earth must go that way, *Job 1. 21. 14*. It is the greatest road in all the world, it is never without many Travellers of all sorts, ranks and Degrees. The grave is the house appointed for all the living, (*Job 31. 23. Eccles. 8. 8*.) both the small and the great are there, even Kings and

See Mr. Levisy his Ser.
on that Text, p. 207, &c.

*Mors sceptris ligonibus
æquat.* Horat.

*Æquales omnes nascimur;
& Imperatores & Pau-
peres, æqualiter morimur.*
Hieron.

and Counsellors, *Job*. 3. 13, 14, 19. Death is *Pambasileus*, a truly Catholick Universal King; it is not only *Rex terrorum*, the King of fears, but *Rex terrarum*, an Oecumenical King, that spares no age, Sex, Nation or condition. In *Gelgotha* are skulls of all sorts and sizes: hence it is that the Prophet *Isaiah* must not only say, but Cry, so as all may hear (for most men are deaf on this ear) that not only some, but all flesh is grass (*Isa*. 40. 6, 7.) i. e. it is a feeble, empty, fading thing; it withers while we touch it, yea and the glory of it, i. e. such as have more glory bestowed on them then others, are but as fading flowers; The sythe of death knows no difference, but mowes down both alike, *Psal*. 102. 11. & 103. 15, 16. *Job* 14. 2. 1 *Pet*. 1. 24. *James* 1. 10. 11. It passeth upon all men, (*Rom*. 5. 12.) he doth not say, Death may pass, or shall pass, but it hath passed over all men; for though it hath not *ipso facto* as yet slain all, yet death is as certain as if it were already executed upon all.

2. All are sinners, even great men as well as Poor, and therefore all must die; for sin brought death into the world, *Rom*. 5. 12. & 6. 22, 23.

3. We are all made of fading Materials. Great men dwell in houses of clay and their foundation is dust as well as others, *Job* 4. 19. *Gen*. 3. 19 & 18. 27. We are Dust Originally and Finally; even Kings that are Gods on earth, are but Gods of earth, or rather clods of earth: hence the earth is called *His* by a special propriety, *Psal*. 146. 4. man, i. e. Princely men, (for of such he there speaks) returns unto his dust; he doth not say, they go to their Cities, Castles, Kingdoms, these are now anothers; but he goeth to his Tomb, to his Dust and Ashes, that is the proper possession of Kings.

4. They are subject to the like or greater diseases, calamities and judgements of poisoning, stabbing, stifeling, surfetting, &c. then other men.

As there is *terra aqua*
terimus, terra quam qua-
mus, & terra quam ge-
mus; So there is *ter-*
ra e. mds.

Nulla aconita bibuntur
etilibus. Juven.

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5. As inferiour persons must die and so make way for the arising of others, so also must Superiours. God hath others to arise and succeed them in their places, that his power and glory may be seen in them also. Hence *Saul* dies that *David* may succeed him. *Moses* dies that *Joshua* may appear. *Daniel* dies, and then *Haggai* and *Zechariah* arise; and when *John Baptist*, died then Christ appeared.

6. None of those Prerogatives and Priviledges which great men enjoy can Priviledge them from the Arrest of Death.

Tis not	{	1. Riches.
		2. Strength.
		3. Parts, Policy.
		4. Dignity.
		5. Friends.
		6. Piety.

1. Their *Riches* cannot save them from the grave: they avail not in the day of wrath, *Prov.* 11: 4. *Ezek.* 7. 19. *Zeph.* 1. ult. the rich man died as well. *Lazarus*, *Luke* 12. 20. & 16. 22.) those that spend their dayes in wealth, yet in a moment go down to the grave, *Job* 21. 13. 32. Rich men are apt to sing a *Requiem* to their souls, and dream of living here many years: this is called *folly*, *Luke* 12. 19, 20. and is notably confuted, *Psal.* 49. 6. to 20. Princes that had gold, and filled their houses with silver, yet must to their graves, as well as the poor, *Job* 3. 15. Death will not be bribed, we gave a notable instance for this in the *King of Tyrus* who abounded with all Riches, Jewels, Merchandise, and lived in *Eden*, the garden of God; he lived as twere in Paradise, insomuch that in his own conceit he was a God for Power, Wisdom and Majesty; but God made him quickly to know, that he was a weak man,

man, and therefore he cut him off by a violent death in his own City, *Ezek.* 28. 2. to 14.

2. *Not Strength.* Sampson was strong, yet death was too strong for him. *Alexander and Caesar* which conquered Kingdoms, yet could not conquer death. *Nero, Caligula, Domitian, Titus, &c.* the Terrors of their Time, yet were all conquered by the King of Terrors. Men of power have no power over death, (*Eccles.* 8. 8.) the Captain, the mighty man, and the man of War, are all in the grave, *Isa.* 3. 2, 3.

3. *Parts, Policy, Learning, Wisdom* cannot preserve any from the grave. *Solomon* the wisest of men is dead, and daily experience shews that wise men die as well as fools, *Psal.* 49. 10. *Eccles.* 2. 16. the Judge, the Prudent, the Prophet, the Confessor and the eloquent Orator, are all swept away by death, *Isa.* 3. 2, 3. Death is *Nomen indeclinabile*, the greatest Clerks have not been able to decline it.

4. *No Dignity* nor honour can stave off death. *Herod* in the midst of his Pomp was smitten dead, and devoured by Vermin. Let a man be never so high in honor, yet he must die and perish, *Psal.* 49. ult. *Job* 21. 28. 32. such as are the staff and stay of a State, even the Antient and the Honourable, yet are taken away by death, *Isa.* 3. 2, 3.

5. *Friends* cannot save or shelter you from this Arrest, be they never so great or good, in them is no help; they cannot help themselves, much less others, *Psal.* 146. 3.

6. *Not Piety.* If any thing in the world could save a man from the grave, it is this: and yet we see *Moses* a Pious, Meek, Learned, Self-denying Servant of God, dies, *Dent.* 34. 5. *Moses the Servant of the Lord* died. *David* a wise man and excellent Musitian, a valiant Souldier, a man after Gods own heart, and one that fulfilled all his will, and yet after he had served the will of God in his generation

See Instances for this in that elaborate Treatise of Holy Love by *Fonsæca*, chap. 37.

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collitur mors, non ne sit, sed
e obfit.

neration he fell asleep, *Acts* 13. 22. 36. the holy Prophets do not live for ever, *Zach.* 1. 5. but even the Righteous themselves do perish, *Isa* 57. 1. Christ doth not free his from death, but from the sting of death; that which is Pœnal is taken away; he hath made that which in it self is a curse, to become a blessing, of a Poyson he hath made a Medicine; and of a Punishment an advantage. So that what *Agag* spake vauntingly, we may speak truly, *The bitterness of death is past*, *Hof.* 13. 14.

Use.

1. *Fear not great men* when they are great Oppressors; for there is a greater then they who will bring them to judgement; how oft doth the Lord blame his people for fearing such as must die, and then all their fury ceaseth! *Isa.* 51. 12, 13.

2. *Trust not in them.* Though they be never so great, yet they must die, and then all thy projects perish. If a man might trust in any man, it is in Princes, for they can do more for us then ordinary men; and yet we are expressly forbidden trusting in them, *Psal.* 146. 3, 4. *Trust not in Princes, nor in the Son of man in whom there is no help; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* Where you may see, 1. They cannot help you. 2. If they could, yet they must die, and then all their projects and purposes for themselves or for thee, perish and come to nought: and therefore trust not in them, nor in any of the Sons of men; for they are Vain, yea Vanity, yea lighter then Vanity: Nothing, yea if it be possible, less then Nothing, *Psal.* 62. 9. If you will trust in any, trust in the Almighty, for he never dies, (*Psal.* 18. 16.) The Prophets they die, and our Fathers, do not live for ever. I, but the God of the Prophets, and the God of our Fathers lives for ever, *Psal.* 90. 1. When
Father

Father and Mother forsake thee, he will take thee up; when all thy friends are dead, yet he is an ever-living and an ever-loving friend, who will guide thee with his Counsel till he bring thee to glory.

3. This must teach great men who are in high places, oft to think on death and judgement. God no sooner tells us of their *Majesty*, but he presently adds their *Mortality*, to keep them humble in the midst of all their creature comforts. The sight of this death's head will damp all carnal delights; and this Verse well thought on would make us look with a mortified eye on all earthly enjoyments. Mortality is a very fit Meditation for Magistrates.

Francis Borgia a Spanish Courtier having been at the Funeral of the Empress, and considering how little a grave had devoured all earthly greatness;

Totus mutatus est in melius; He began to reform his life, and became another man: whereupon he

told his friends, *Augusta mors mihi vitam attulit*, The death of the Empress hath brought me to life.

A serious consideration of Death will take off the scales from our eyes, and make us see the vanity of

all earthly glory, how short and transitory it is; and therefore when you find your hearts begin to

be lifted up with the gay feathers of Honour, Wit, Wealth, Beauty or any other fading excellency, then

cast your eyes upon the black feet of your mortality, and it will humble you. It is said of *Hasbea*

the King of *Samaria*, that he should vanish like a bubble, the foam and froth of water, (*Hys. 10. 7.*)

we know bubbles do soon arise, and as soon vanish; and as one bubble ariseth after another till

all are gone, so it is here. How many Popes enjoyed not their Pomp a year! Some were cut off

at eleven moneths. Some are at ten, others at nine, eight, seven, six, five, four, three, two, one, moneth.

Yea some enjoyed the Chair not moneths but dayes. *Leo* the eleventh sat Pope but twenty seven dayes.

V. Ribaden. de Vit. Borgiae.

V. Mendoza in 1. Reg. 4.
numb 22. sect. 3. & 1 Reg.
10. num. 27. Annot. 6.
mhi. p. 135. ubi plura.

Pius the third twenty six dayes, another twenty three, another twenty, yea Pope *Urbana* the seventh was Pope but seven dayes, and Pope *Steven* the second but four dayes. Oh the madness of these Popes, many of which gave their souls to the Devil for fading, flying, lying Vanities! As *Philip King of Macedon* commanded his Page every morning when he arose to cry, *Philippe, momento te esse mortalem.* Remember O King thou art but a mortal man. So say I, *Memento te esse bullam.* Remember O ye great ones of the world, that you are but *bubbles*; which soon vanish. I have read of *Saint Austin* that when he was at *Rome*, and saw the rotten Carcass of *Cæsar* in his Sepulchre, he brake forth into this Pathetical exclamation, *Where, O where is the famous body of Cæsar? where are his riches and delights? where are his Troops of Lords and Barons? where are his numerous Armies, his Horses and his Hounds, his Ivory Bed, his Arras Hangings, his Imperial Throne, his change of Raiments, his curious Hair, his comely Face? Where, Oh where is He with all his Pomp, that was once the Terror of the world? The Answer was, All these left him, when his Breath left him; they left him Captive in the Grave, &c.* Commendable therefore was the practice of *Maximilian* the Emperor, who some years before his death, commanded his Coffin to be carried about with him, that by the sight of it he might be put in mind of his mortality, and of the account he must shortly give of the Empire, and might be quickned in the mean time to a more diligent discharge of his duty. This will be a corrosive to sin, and a curb to keep you from exorbitant courses. Great men many times are great Tyrants; they make their lusts their Law, and as the Donatists conceited that they could not erre (though few erred more.) So there are State-Donatists that cry, *Quod statumus justum est, stat per ratione Voluntas.*

*Aug. Serm. 48. ad fr. tunc
in exemo.*

*Tu mortem ut nunquam
timeas, semper cogita.*

Quod volumus sanctum est.

Just. What ever they decree must pass for just, though it be never so unjust. These forget their last ends, as *Jerusalem* did before her ruine, *Lam.* 1. 9. They remember not that they who sit on the Bench now, must shortly come to the Bar.

Nihil sic revocat homines à peccato sicut imminentis mortis cogitatio. Aug.

2. Let it be a *Spur to duty*; our time is short, our work is great, our Reward unspeakable, Be active for God, do much in a short time: serve not, nor seek your selves, but serve God in your generation, as *David* did, *Acts* 13. 36. as you have your Places, your Power, your Gifts, your Time and Talents from God, so improve them all unto his praise. Live the life of the righteous, and you shall die their deaths. Walk in their way, and you shall attain their end. Be Israelites indeed in whom there is no reigning guile, and then when you come to die, you may comfortably say with *Nehemiah* and *Hezekiah*, Remember me O my God for good, and remember how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight, *Isa.* 38. 3. Make it your daily exercise to keep a Conscience void of offence towards God and man, and then when you come to die, this will be your rejoycing, even the testimony of your consciences, that in simplicity and godly sincerity you have had your conversation in the world.

Non potest male mori qui bene vixit. Aug.

See the singular comfort of a good conscience at Death and Judgement in *Dyke* on Conscience, cap. 11. p. 190, &c.

Observation 3.

Great men must certainly die as well as other ordinary men. But doth any one question this? it would seem so, and therefore the Lord who knows our hearts better then we know our selves, hath set a Verily on it. The Pomp, Prosperity, Peace and Pleasures of great men do so blind and harden them, that they cannot awhile to think on death, or if they do, it is only slightly and notionally; they do not realize death and look on it as ready to arrest them; if they did, they would lead other lives

lives then now they do. They are apt to put the evil day far from their soul, and therefore it that they draw neer to the seat of iniquity, *Amos 6. 3.* They have made a Covenant with death and a bargain with hell; hence the Lord to awaken them out of their vain dreams, speaks so *Affirmatively* of death, *Psal. 39 5. Verily, every man in his best state is altogether Vanity, Selah.* The words are very emphatical; man, every man, not only some of Inferiour rank, but Superiors also; *Col Adam*, every Son of *Adam*, and that not only in his low condition, but in the best and most prosperous condition, when in the height of his beauty and bravery, having all creature comforts about him, yet even then he is but vain, yea Vanity, and not only in some measure Vain, but altogether Vanity. Man at his best is the very Universe of Vanity; and to put this further out of doubt, the Holy Ghost puts a double seal to it, one at the beginning of the sentence, and another at the End. *Verily* lets it in, and *Selah* shuts it up. Implying that it is no doubtfull or probable thing, but a most certain truth.

Hec omnia Emphaticè dicta & observanda esse innuit, ut ostendat nihil esse in studiis mortalium, in vita ipsa mortalium, quorumcuq; , quaecumq; , quantumcunq; , quod non sit vanum, Musculus.

Col Adam col hebel. u. inversa Vanitas omnis homo.

Observation 4.

Death is a fall. It is so to all, they fall from the society of men to the company of worms; at death we fall from every thing save God and godliness, our good works will follow us to Heaven; the comfort of them will endure for ever, *Rev. 14. 13.* *1 John 2. 17.*

2. Yet some shall fall more stairs and stories than others, as Princes, Rulers and the Grandees of the world. The higher your standing is whilst you live, the lower ye fall when ye die; and therefore when *Abner* was slain, it is said, a Prince and a great man was fallen in *Israel*, *2 Sam. 3. 38, 39.* Such fall from their richest Treasures, delightfullest Pleasures, stately Mansions, dear Relations, yea from whatsoever is called

called the good of this world, *Job 7. 7. Your eyes shall no more see good*; you must now bid farwell to all your creature delights: as you brought nothing into the world, so you shall carry nothing out.

3. Some yet fall lower then others, as Tyrants and wicked men who fall from earth to hell, *Psal. 9. 17. The wicked shall be turned into Hell, and all the people that forget God*: he casts down the mighty from their Seats in fury. Few Tyrants but come to violent deaths, and miserable ends, as we see in *Zachariah, Shallum, Pekahiah, and Pekah*, who in a short time were cut off by violent deaths, *Hos. 7. 7. & 10.* If the Rulers of God people will be like the Rulers of the world in Pride and Oppression, they must expect to be like them in punishment, and to fall as those Tyrannical Heathen Princes have done before them; for God is no respecter of persons or priviledges, but is the same in all ages to the same sinners.

See more before on Verse
1. Observation 3.

V E R S E 8.

Arise O God, judge thou the earth, for thou shalt inherit all Nations.

IN the first Verse we had the Psalmists *Preface*; in this last Verse we have his *Petitory Conclusion*. The Psalmist seeing the gross stupidity of the Judges of those times, how no warnings would work upon them, no complaints stir them, no sense of their mortality affect them: by a sudden Apostrophe he turns himself to God, and betakes himself to his prayers. *Arise O God, Judge thou the earth.* Before he spake in the person of God to those Rulers, he leaves them now as desperate and past cure, and betakes himself to God. *Arise O God.* Where we have, 1. The Sub-

Z

stance

Addit rei om̃em à proprijs
Dei jure. Moller.

Dei tunc sedere Deus quan-
do diffimulat suam potentiam,
neq̃ exerceat manus Judi-
cis. Variablis.

Kumah, surge i. e. ad
agendum te accinge, &
contra hostes insurge.

Meton. Subjelli.

Vindica probos hujus terre
acolas ab oppressione judi-
cium. Piscator.

Hereditate est dominium
in gentes jure obtinere.

Tinchal, possidebis heredi-
tatis.

stance of his Suit or matter of his Prayer. viz. that
God would arise and judge the earth. 2. A Reason
drawn from the Dominion and Universal Sovereignty
of God over all the world. *For thou inheritest all
Nations.*

Arise, q. d. hitherto O Lord, thou hast sat still
and concealed thy power, though Justice hath been
turned into Wormwood, and Righteousness into
Hemlock; now therefore arise O Lord, and take the
the Throne, relieve the oppressed, right the wrong-
ed, and set all things in order which have been so
long in confusion. This word *arise*, by an Anthro-
pathy is given to God, when he exerts and puts forth
his power (which seemed to sleep and lie dormant
for a time, suffering his people to be afflicted, whilst
the wicked flourish) in punishing the wicked, and
delivering his people out of trouble. So the word
is used, *Numb. 10. 35. Job 31. 14. Psal. 44. 23, 24,*
& 59. 5. & 68. 1. & 76. 8, 9. Zach. 2. ult.

O Ged, Elohim, i. e. O thou Creator, Governour,
Prince and Judge of all the world (so much the
word implies) O thou Absolute, Universal, Su-
preme and Righteous Judge, do thou now arise and
Judge these unrighteous Judges of the world.

Judge thou the earth, i. e. the men of the earth.
q. d. since Justice is perished from the earth, and men
are so corrupt and careless that they will not do
Justice, but abuse their power; do thou therefore
O Lord take the power into thine own hand, and ex-
cute Justice for the oppressed and the needy: *For*
thou dost inherit or, thou dost possess all Nations, q. d. All
Nations of the world, and amongst the rest these
oppressed ones, are thine by a true Right and Inheri-
tance; it concerns thee therefore to take notice
of them, and to right them in their wrongs, and not
to suffer unrighteous Judges to oppress and slay
them at their pleasure, *Psal. 74. 21. Or, Thou shalt*
inherit, or thou shalt possess all Nations. q. d. Thou;
whether

whether they will or no, shalt have power over Jews and Gentiles; for thou art Lord Paramount, and the true Possessor of all Nations; they are all within thy Jurisdiction add Dominion; and therefore seeing that office belongs to thee, take it into thine own hand, and do Justice for thy people: Let no Tyrant take thy right and authority from thee; for thou dost, and for ever shalt possess as thy proper peculiar, all Nations whatsoever.

Goim sape dicitur de gentibus infidelibus & incredulis.

Question.

But how comes the world to be called Gods Inheritance, when the Church of God is frequently called his Portion and his Inheritance? Deut. 32. 9. Psal. 135. 4. Isai. 19. ult. Mal. 3. 17.

Answer.

The answer is easie. 1. All the world is Gods Inheritance by right of Creation and perpetual preservation. But his Church is his by right of Redemption and peculiar appropriation to himself. It is his portion and peculiar Treasure above all people: he looks upon all the world but as lumber, dross and refuse in comparison of his people, *Psal. 119. 119.* They are his Jewels, his * *Segullah*, his select portion, and rich treasure which he values at the highest rate.

Ecclesia vocatur hereditas Dei & possessio ejus, quia Deus dulcis & grata est, sicut unicuique solet esse dulcis & iucunda hereditas quam possidet. Ravanella. See more of the word Segullah in Mr. B ll on the Covenant, p. 103.

Some would make this Verse a Prophecie of the Kingdom of Christ, when all Nations shall be subdued to him, and be given him for his Inheritance, according to that *Psal. 2. 8. Heb. 1. 2. Rev. 11. 15.* But the Prophet speaks not here of Christ, or of the last Judgement, but of the General providence of God, whereby he governs the Kingdoms of the world with the Scepter of righteousness (*Gen. 18. 25. Eccles. 3. 17.*) defending the good, punishing the bad; preserving Laws, publick Peace, Justice and Order: and though he hath committed the custody of these

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to Magistrates who are his Deputies, yet he himself is the chief Judge; and when they neglect their duty, then he appears. The sum of all is this: *O Lord, since the iniquity of ungedly Magistrates is so exceeding great, not only amongst thy own people, but even through the whole world; righteousness is fled, and justice cannot be found, the righteous are debased, the Unrighteous exalted, the nocent are countenanced, and the innocent condemned; the rich are favoured, and the afflicted trod under foot: therefore do thou Lord arise, bring down the proud, punish the nocent, set free the innocent, rescue the poor and fatherless from the jaws of Tyrannical ones; that all the earth may know that thou only art Lord and Supreme Judge of all the World.*

Observation 1.

God sometimes seems to sleep when his people are in trouble. He seems to be careless, and let all run into confusion, as we have seen in this Psalm. Not that God doth indeed sleep or disregard the afflictions of his people, for he that keepeth his Israel, doth not so much as slumber, much less sleep, Psal. 121. 4, 5. He hath a special eye upon his people for good, he protects them so, that the Sun shall not hurt them by day, nor the Moon by night, i.e. no time, no thing shall hurt them, neither Sun nor Moon, neither heat nor cold. 2. No part of them shall be hurt, thy soul shall be preserved; thy going out and coming in shall be guided and guarded: these include the whole person of man with all his just undertakings and affairs. Thus are they kept who have the Lord for their keeper; and as if this were not sufficient, he adds Verse 3. He will not suffer thy foot to be moved, i.e. he will not suffer thee or thine to be moved or violently cast down; the power of oppressours shall not prevail over thee; for the power of God sustains thee. Lest any should hurt his Vineyard, he keeps

it night and day, *i.e.* at all times, *Isai.* 27. 3. So that to speak properly, there is no passion in God, there is neither rest nor motion in him, but the Scripture speaks of him by an Anthropopathy, according to our apprehension. Thus the Lord is said sometimes to be slack, slow, and delay his coming; and then by our Prayers we must quicken him, *Psal.* 40. 17. *Make no long tarrying O my God, Psal.* 74. 1. *How long Lord, how long wilt thou forget thy people!* Sometimes he seems to forget his Church, and then his people must put him in remembrance, *Isai.* 62. 7. *Ye that are the Lords remembrancers give him no rest.* Sometimes he seems to sleep, and then he expects that his people by their prayers should awaken him, as in the Text, *Arise Lord.* The Lord is a God of great patience, and long suffering; he bears long with the vessels of wrath fitted for destruction, *Rom.* 9. 22. He bears so long with the wicked till they rage again, and insult, thinking that God approves of their wickedness, *Psal.* 50. 21. He seemed to sleep at *Israels* troubles 430 years; but at last *Pharaoh* and his followers paid for all together in the Sea. The *Amorites* one would think had been wicked enough to have been destroyed, for they were gross Idolaters, grand oppressors, and notorious for lust; yet God bare some hundred of years with them, till they were ripe for ruine, *Gen.* 15. 16. Wo then to all the insulting, blasphemous enemies of Gods people, though God seem for a time to sit still and sleep, letting the wicked oppress the righteous who is better then he, (*Hab.* 1. 13.) Yet as a man after sleep is refreshed, so God will arise like a Gyant refreshed with wine, and then his enemies shall be scattered, and those that hate him shall flee before him. As smoke is driven away by a mighty wind, though it seem black and formidable at first; yet it soon vanissheth; and the higher it ascends, the sooner it is scattered; and as wax melteth before the fire, so

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shall the wicked perish at the presence of God, (*Psal.* 68. 1, 2.) If the Lord do once arise, though his enemies be never so many or mighty, yet they are soon scattered. Let the Lord but look upon the Host of the Egyptians through the Pillar of fire, and it troubles and torments them, *Exod.* 14. 24. Let not then Gods people be despondent, though the Lord make them wait, yea and wait long; though the Vision be yet for an appointed time, yet at the end it shall speak comfort to those that Patiently wait Gods appointed time; and to assure you of this, the promise is doubled and trebled; *It shall speak, it will come, it will surely come, it shall not lie, it will not tarry, Hab.* 2. 3.

Question.

But when will the Lord Arise for his people? the harvest is past, and the Summer is ended, and yet we are not saved?

Answer.

See Ten seasons wherein God will arise for to help his people. Mr. Cate his *Faith Sermon* on *Psal.* 68. 1, 2. p. 21. Preacht 1644.

Though God seldom comes at our time; yet he never fails of his own time; in his due time he will arise and save his people; only do not limit the Holy One of *Israel* to your time: for when he sees it is most for his own glory, and his peoples good, he will certainly Arise. *He only waits for a fit time to be gracious, Isa.* 30. 18. Yet for your better satisfaction, know, That there are two seasons more especially wherein the Lord loves appear to for his people. 1. *When the enemy is most high*, begins to insult and blaspheme, crying, Where is now their God? he is asleep and cannot save; then their fall is near, *Job.* 20. 5. *Psal.* 94. 2, 6. to 23. Violent things last not long. 2. *When Gods people are most low*, and all seems to make against them; when the enemy seems to carry all before him, and his peoples strength is gone. *Now, Now, Now will I arise saith God, Isai.* 33. 9, 10. *Dent.*

See more in my Comment. on 2 *Tim.* 3. 9. p. 182.

32. 36. *Cum duplicantur lateres, venit Moses.* God lets things come to the Mount, and then he appears, *Gen. 22. 14.* When his people lie as dry, dead bones, in an hopeless, helpless, fatherless, forlorn condition; then God loves to appear for their help and succour, *Ezek. 37. 11. Exod. 3. 9. Psal. 12. 5. & 10. 12. & 102. 13. Hos. 14. 3.*

Observation 2.

When Gods people are in distress, they must awaken God by their Prayers. So doth the Psalmist here, *Arise Lord and Judge the Earth.* When they can have no help on Earth, they must go to Heaven. When the Godson earth will not right us, we must *Rest iter cal.* appeal to the God of heaven. It is matter of singular comfort, that when Tyrants cruelly oppress us, and we can have no relief below, yet we have a God to go to who will Vindicate our wrongs, and plead our cause against our enemies: But then we must Awaken the Lord by fervent and importunate Prayer. He seems to rest till he be disquieted by our Prayers. Though he will help us, yet he will be sought of us to do it for us; hence his people so oft cry, *Arise Lord and save thy people; and Awake, why sleepest thou? Psal. 3. 7. & 7. 6. & 9. 19. & 17. 13. & 68. 1. Hab. 1. 2, 3. per totum.*

Only remember it is not every kind of Prayer that will awaken God; but it must be, 1. The Prayer of a righteous man, such as *Moses, Job, Samuel, Daniel*; who have both imputed and imparted righteousness. He must come in the rayment of Christ his elder Brother; there is no seeing Gods face unless we bring him with us. Christ only is the way; there is no coming to the Father but by him. It was death under the Law for any man to offer a Sacrifice himself, though it were never so good; it must be put into the Priests hand, and he must offer it: *Every Sacrifice must be seasoned with salt (Lev. 2. 13.)*

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2. 13.) Christ is that true salt which seasons both our persons and performances, and makes them acceptable to his Father. What ever we ask it must be in Christs Name, and not in our own, *John* 14. 13, 14. The person must please, before the Prayer can please. God had first respect to *Abel*, and then to his offering. The man must be good, or his Prayer will never be heard. *God hears not sinners, i. e.* Impenitent sinners which make a Trade of sin, (*Psal.* 66. 18. *John* 9. 31.) there is no standing before God in our sins, *Ezra* 9. ult. An earthly Prince will not traffick with rebels to his Crown and Dignity; to such God saith, *What hast thou to do to take my Name into thy mouth? Psal.* 50. 16, 17. the Prayers of a Proud, profane Libertine are an abomination to God, *Prov.* 15. 8. & 28. 9. he esteems them as Swines blood, or the offering a Dogs neck in sacrifice, *Isai.* 66. 3. as the howling of a Dog, *Hos.* 7. 14. or as lying and dissembling, *Hos.* 11. 12. *The wicked compass me with lyes when they cry, My Father, my Father.* And therefore when ever we draw nigh to God in Prayer, we must wash our hearts and our hands in innocency, lifting up pure hearts and pure hands. *All that call on the Name of the Lord must depart from iniquity, 2 Tim.* 2. 19. If we be such as do his Commandements, then whatsoever we ask we shall receive, *1 John* 3. 22. Hence the promises run to the righteous, *Prov.* 10. 24. *The desire of the righteous shall be granted.* *Psal.* 145. 19. *He will fulfill the desires of them that fear him, 1 Pet.* 3. 12. Prayer is not a work of the wit, voyce, memory, but of the heart, *Psal.* 25. 1. Let the words be never so excellent, if they come not from the heart, it is but lip-labour and lost labour, *Isa.* 29. 30. To pray against Pride, Covetousness, Passion, Hypocrisie, &c. when the heart doth not hate those sins, nor will they part with them at any rate, but are angry with such as would separate between them and

and their lusts, what is this but to mock God to his face, and to give him occasion out of our own mouths to condemn us? If ever we desire that God should hear our Prayers, we must first put iniquity far from our Tabernacles, *Job* 22. 23, 27. Our Prayers must not come from feigned lips, *Psal.* 17. 1. God is nigh to all that call upon him; but then *they must call upon him in truth, Psal.* 145. 18. It is the Prayers of the Upright that are Gods delights, *Prov.* 15. 8. And as all sin, so three especially there are that marre mens Prayers. The first is *Ignorance*, when men have no sense of their own misery, nor of the Majesty of that God they pray to: such cannot pray, *Rom.* 10. 14. *How shall they call on him of whom they have not heard?* or if they do, yet there prayers are abominable, *Prov.* 28. 9. 2. *Pride*, when men are full of self-confidence, and think to be heard for their own merits and righteousness. God resists such proud Pharisees; but it is the prayer of the destitute and the humble which he regards, *Psal.* 10. 17. & 102. 16, 17. 3. *Oppression and cruelty*; the cry of these sins out-cries their prayers so as they cannot be heard. Though such should pray, yea and make many Prayers, yet God will not hear, *Isai.* 1. 15. how can he expect mercy from God, who shews none to his Brother? *Prov.* 22. 13. *He that stops his ears at the cry of the poor, shall cry himself, and shall not be heard.*

The Question then will be. *Whether a wicked man may pray?*

Ans. Prayer considered as a Duty, binds all men; for though wicked men cannot pay to God as to a Father, yet they may as to a Creator. Prayer is good in it self, though by accident the wicked turn it into sin; now though for want of faith such prayers cannot please God; yet being good for matter, giving glory to God in sundry of his Attri-

A a

butes,

The first Commandment of the Moral Law requiring Prayer, it obligeth universally; besides, all men have need to pray alwayes, in all things, even for the continuance of being, because they depend on this Supreme being. *Lawson.*

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buses, they may procure temporal blessings, or divert (for a time at least) some temporal judgements. The cry and moan of the creature oft moveth compassion in the Creator; he hears the cry of Ravens and feeds them: and when the *Israelites* cryed, (though but hypocritically and in their trouble) yet he delivered them out of their distress, *Psal* 78. So *Ahab* and the *Ninivites*.

2. The Prayer must be fervent; both these Qualifications we have in one verse, *James* 5. 16 *The effectual fervent Prayer of a righteous man availeth much.* We must awaken our selves and cry aloud, if ever we would awaken God. So did the Prophets, *Isa.* 51. 9. *Awake O arm of the Lord, awake, awake and put on strength.* There is no getting the blessing without striving; hence we are commanded to strive in Prayer, *Rom.* 15. 30. *Luke* 18. 4, 7. *Rom.* 8. 26. *Colos.* 4. 2. It is only weeping, wrastling *Jacobs* that become prevailing *Israels*, (*Hos.* 12. 4.) It is this seed of *Jacob* that never seek Gods face in vain, *Isai.* 65. 9. We must stir up our selves that we may lay hold on God, and use Argumentative Prayer as *Moses* did, *Exod.* 32. 11, 12, 13. and get an holy
 * Impudence as that widow did, * *Luke* 11. 8. God loves to see us fervent when it is for his own glory and his Churches good. Tell him the cause is his; had it been our own cause we had been silent, but the cause is his; and the people that are oppressed are his, and the enemies are his; they blaspheme his Name daily; it is their daily practice to vent blasphemies against him and his Truth; and therefore beseech him to Arise. When things be out of order in Church and State, Prayers and Tears are our best weapons. It is not for private persons in such cases to rise tumultuously and revile their Rulers; (this will but exasperate, and not heal our distresses) God doth not say here, O ye afflicted and wronged, Arise and slay your unrighteous Rulers; No, but rather

* *Avot* *Asia*, impudencia; *im-*
portunitas.

* See Mr. Love on that
 Text.

Hec vis grata Deo est. Ter-
 tul., lib. de orat.

rather slay your sins, which provoke God to set them over you; and by Prayer cry to him that he would Arise and help you. Thus did the Primitive Christians in *Tertullians* time; So the people in *Sauls* time, when the Lord told them how cruelly he would deal with them, he tells them what they must do, (2 *Sam.* 8. 18.) ye shall cry in that day, because of your King. They must not rise in rebellion against him, but they must cry unto God for aid. We must spread our case and our cause before him who is the Judge of all the world, and who hath promised that the rod of the wicked shall not for ever lie on the lot of the righteous, *Psal.* 125. 3.

Cant. This is spoken against Private persons taking up arms, and not against the inferiour Magistrates defending Religion and the godly, when the Superior is an enemy to both; of this Judgement was the learned *B. Bilson*, (a man free enough from Sediton or Faction) *I will not rashly pronounce* (saith he) *all that resist to be Rebels; cases may fall out even in Christian Kingdoms, where the people may plead their right against the Prince, and yet not be charged with rebellion.* E. G. *If a Prince go about to subject his Kingdom to a forraign Realm; or change the form of the Common-wealth from Impery to Tyranny; or neglect the Laws establishd by common consent of Prince and People to execute his own pleasure. In these and other cases which might be named, If the Nobles and the Commons joyn together to defend their ancient and accustomed Liberty, Regiment and Laws, they may not well be accounted Rebels.* This and more you may see in the place quoted, which excellently clears the justness of the late Parliament Wars. If any desire further satisfaction, he may see 44 Questions learnedly debated by Mr. *Rutherford* in his *Lex Rex*, where he strongly asserts the Lawfulness of Defensive Wars, and takes off all Cavils that are brought to the contrary. But what ever means be used,

V. Bilson his Philander, Part 3. pag. 279. &c.

V. Sharpus Cursus Theolog. Loc. de Magistr. 2. p. 246. P. 1.

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yet Prayer may in no wise be neglected. It is it that bleffeth all means, obtains all Grace, and brings comfort to us in all our distress. So that

	}	Graceless man.
A Prayerless		Useless man.
man is a		Curfed man.
	{	Comfortless man.

*Vani tephilla, Ego autem
oratio, i. e. Vis orationis, &
orationi deditum.*

Filla pro infellis sunt.

1. A Prayerless man is a *Graceless* man. Grace is obtained by Prayer; Ask and have, *Ezek* 36.37. A man of much Prayer is usually a man of much Grace, as we see in *Daniel*, and *David* who was a man composed as it were of Prayer, *Psal.* 109.4. *But I Prayer*, or I give my self to prayer, as being much in that work, and making it his only fence and refuge. When *Paul* was converted, then he Prayes, (*Acts* 9.11.) No doubt but he being a strict Pharisee prayed before; I but sayes the Lord, go to him now; for behold he prays, i. e. feelingly, fervently and effectually; and not coldly, curfonly, and formally as the Pharisees did, which was no praying in Gods esteem. Hence the *Spirit of Grace* and the *Spirit of Supplication* are joyned together, *Zach.* 12.10. and they are branded for Irreligious *Atheists*, that call not upon God, *Psal.* 14.4. Let thy outside be never so civil, or smooth, yet if thou be a Prayerless man, certainly thou art a *Graceless* man.

2. An *Useless* man. Unfit for any service of God, a burden to the place he lives in; like *Jeremiahs* girdle, good for nothing, *Jer.* 13.7. As a Praying Saint is a publick good, even the Chariots and the Horsemen of *Israel*; so a Prayerless sot is a wen, a blemish and burden to the Church and State he lives in.

3. A *curfed* man. As food, rest, riches, labour, and all other things are sanctified to us by Prayer; so

so on the contrary without prayer all is cursed; you may rise early, and yet labour in vain, (*Psal.* 127. 1, 2.) and get riches, but they will prove snares unto you.

4. *a comfortless man.* He hath no God to make his moan to in his troubles; and thence it is that wicked men though in prosperity they be very high, yet in adversity none so despondent and amort as they.

But a man of Prayer is still the same, in all his distresses he hath a God to go to, he hath hidden Manah which the world knows not off. By this he gets strength from God either to overcome the Tentation, or to undergo it patiently; it either removes the affliction, or else gets it sanctified. Prayer hath *Virtutem pacativam*, a settling and composing power; it stills the distempers of the soul, as sleep composeth the distempers of the body. Christ by Prayer overcame his agony, and cheerfully goes forth to meet even those that sought to crucifie him, *Mat.* 26. 44. 46.

Hannah that before was in bitterness of spirit, yet after she had been at prayer, her countenance was no more sad, *1 Sam.* 1. 18. This made *Luther* call Prayer the Leeches of his cares, and Christ bids his Pray that their joy may be full, *John* 16. 24. As *Moses* when he came from the Mount, the people discerned that he had been with God; so a gracious soul never comes from God but he carries away

Egressa fuit à Tabernaculo spes plena, & animo ad omnia perferenda alacri ac prompto; qui orationis fructus fuit principis. Sanctus in 1 Sam.

somewhat of God with him. Prayer is a *Catholicon*, it is a *Panacea*, an universal remedy for every malady; if any be afflicted internally or externally, let him pray, *James* 5. 13. It is a special and eminent part of Gods Worship, in which we draw nigh to God, and he to us. By it we glorifie him in all his Attributes, in his Truth, Wisdom, Mercy, Omnipotence, Omniscience, Omnipresence, &c. Hence it is oft put for the whole Worship of God Synecdochically, or Virtually containing much of Gods

*Nunquam abs te absq; te
recedo. Bern.*

Domus orationis i. e. divini cultus, cuius præcipua pars est oratio; à præbus enim omnis cultus incipiens & concludendus
PARVS,

Worship in it. So *Mat. 21. 13. My House shall be called the House of Prayer.* Not that Prayer should juffle out other Ordinances (as some would have had it) but it is spoken by way of Eminency, because Prayer must accompany every Ordinance. So oft in Scripture calling on Gods name, is put for the whole Worship of God, *Gen. 4. 26. Psal. 50. 15. Rom. 10. 12.* This sets all our *Graces* on work, as Knowledge, Faith, Love, Patience. This sets the Crown on Gods head; as *Joab* when he had taken *Rabbah* sent for *David* to take the glory of it: so Prayer gives all the glory of what it hath or doth to God, and therefore it is that God loves to do such great things for his praying people; hence their Prayers are called *Incense*: there is no incense so pleasing to our Smell, as the Prayers of the faithful are to God, *Psal. 141. 2. and sweet odours, Rev. 5. 8.* Infomuch that God even begs their Prayers, *Cant. 2. 14. Let me hear thy voice, for it is sweet.* This is a special preservative, 1. *Against sin*: we live in an infectious world, and we had need to Antidote our selves against sin by Prayer before we go forth of our doors. Watching and Prayer is a special preservative against the power of temptations, *Mat. 26. 41. 2.* It is a special help against the concomitants of sin. Many are the miseries that attend on sin, as Sword, Plague, Famine: Prayer helps against them all, *1 Kings 8. 33. to 38.* The Psalmist tells us of Travellers, Seamen, Sick men and Captives that cried to the Lord in their trouble, and he delivered them, *Psal. 107.*

This is {

1. A Sure Helper.
2. A Secret Helper.
3. A Speedy Helper.
4. A Strong Helper.

1. Prayer is a *sure helper*; a right qualified Prayer for

for Man, Matter, Manner, never misseth; but ever obtains either the blessing prayed for, or some better thing. God alwayes answers his, *ad Utilitatem, si non ad Voluntatem*. e.g. David prays for the life of his child; God denies him in that thing, but gives him a *Solomon*, which was legitimate, and every way better for him. So *Paul*, he prays for deliverance from the messenger of Satan; God suffers the trial to abide, but gives him grace to improve it for good, which was better for him then if it had been removed. Though God be the principal Actor, yet Prayer is *causa adjuvans*, (2 Cor. 1. 11.) you also helping me with your prayers, q. d. if you will but help me with your prayers, I doubt not of deliverance.

2. Its a *secret helper*. It secretly undetermines the plots, and reveals the projects of wicked men, and they know not who doth it. One while they curse such a man, and anon they curse such counsell, and such instruments, when it is the Prayers of Gods people that do them all the mischief. *David's* prayers turn *Achisophels* policy into folly, 1 Sam. 15. 31.

3. A *speedy helper*. It brings sudden deliverance. *Hester* doth but pray, and suddenly *Haman* comes down. This pierceth the Clouds and brings us present aid. *Nehemiah*, (chap. 2. 4.) he darts a prayer to heaven, and hath present help; God gave him favour in the sight of the King.

4. Tis a *strong helper*. Nothing like prayer for strength. As *David* said of *Goliaths* sword, *there is none like that*. *Luther* was wont to say, *Est quadam precum omnipotentia*; Prayer hath a kind of omnipotent power. Like the Sword of *Saul* and the Bow of *Jonathan* which never returned empty from the battle, (2 Sam. 1. 22.) It binds God and holds his hands that he cannot destroy a people, hence the Lord intreats *Moses* to let him alone, *Exod.* 32. 10.

See how Prayer is an eightfold helper. In Mr. Green his Fast Sermon on *Nehemiah* 1. 3. p. 16, &c. Preacht 1644.

Ferendi licentiam petis 2. Mose qui fecit Mosco.

and

Labash, *precationem, proprie significat mustationem, & possim accipitur per incantatione, Piscator.*

and when the Lord would destroy a people, he forbids his servants praying for them, *Jer.* 7. 16. This commands the Commander of all things, (*Isa.* 45. 11.) it is stronger then any charm, (*Isa.* 26. 16.) in their trouble they poured out a prayer, or made a soft muttering to thee; you need not go to charms in your troubles; prayer can do that which they cannot do. It is stronger then Iron: at the Prayers of the Church the Iron gates fly open, and *Peters* fetters fall off, *Acts* 12. 5, 6. The prayer of one *Jacob* is too strong for four hundred men that come against him, *Gen.* 32. 6. 9. & 33. 4. One *Moses* in the Mount praying is too strong for all the Armies in the Valley fighting. *Jehosaphat* when surrounded with enemies, by prayer overcomes them. By this *Hzechiah* overthrew the great Army of *Senacherib*. By Prayer *Asa* with a few in comparison of those that came against him, overcame an army of a thousand thousand men, and three hundred Charets, *2 Chron.* 14. 9, 10, 11. By this *Theodosius* overcame the potent Armies of his adversaries, and turned their darts upon their own heads.

**Theodosius robustissimum exercitum magis orando quam feriendo vicit. Milites qui nobis aderant, resulerunt, extorta sibi esse de manibus quacunq; jaculabantur, cum à Theodosii partibus in adversarios vehemens ventus irret, & non solum quacunq; in eos jaculabantur concitatissime vaperet, verum etiam ipsorum tela in eorum corpora retorqueret. Unde Claudianus, quamvis a Christi nomine alienus, in ejus tamen laudibus dixit;*

*O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica veni;
August. de Civit. Dei. lib. 5. cap. 26.*

Prayers are *Christianorum bombarde*. The Christians best Artillery. *Luther.*
Oratio jussu clavis cali.
Aug.

The Queen of Scotland affirmed that she did more fear the prayers of Mr. *Knox* and his Assistants then an Army of ten thousand men. There are five *Keys* in the hand of God, and Prayer turns them all.

There is {
1. The Key of the Heart.
2. The Key of the Womb.
3. The Key of the Grave.
4. The Key of Heaven.
5. The Key of Hell.

1. There

1. There is the *Key of the Heart*, and Prayer turns this Key. *Eſau* came againſt *Jacob* with an intent to kill him, but God ſo changed his heart at the prayer of *Jacob*, that he fell upon his neck and kiſſed him.

2. The Key of the *Womb*. *Hannah* that was barren, prayed, and the Lord gave her a *Samuel*; and *Manoah* prayed, and had a *Sampſon*.

3. The Key of the *Grave*. *Hezekiah* prays and hath his life prolonged. The Prophet by Prayer raiſed the dead child, 2 *Kings* 4. 32. *Jonah* by prayer is raiſed out of the Whales belly, and Chriſt by prayer raiſeth *Lazarus*.

4. The Key of *Heaven*. *Elias* prayed and it rained; and again he prayed that it might not rain, and it did not rain; he could turn this Key which way he pleaſed by his prayers, *James* 5. 17, 18. So it is ſaid of *Luther* the *Elias* of his time, *Vir iſte potius quod voluit*. He could but ask and have.

5. The Key of *Hell*. By prayer and faſting the Devil is caſt out, *Mat.* 17. 21. By *Luthers* prayers one was recovered who had given his ſoul to the Devil.

Nihil eſt homine probio orante potentius. Chryſoſtom.

Thus we have ſeen what great encouragement we have to Pray, and in all our ſtraits to cry, *Arise O Lord and help us.*

[If any would ſee more concerning the power of Prayer, let him peruſe *Mr. Rob. Bolton* his comforting afflicted Conſciences, p. 6, 7. *Dr. Harris Peters* Enlargement, *Dyke* Righteous mans *Tower*, p. 77, &c. *Mr. Ferd. on James* 5. 13. at the end of his *Spirit of Bondage*, p. 590. and for Prayer in General, *Bishops Andrews* his *Catechiſm*, chap. 11. *miſb* p. 142. *Perkins C. Conſc.* 2. c. 6. p. 63. folio. *Dr. Preſtons* Saints daily exerciſe on 1 *Theſ.* 5. 17. *Mr. Cobbet* on Prayer. *Tallica Sacra* l. 3. c. 1. p. 241, &c. *Ambroſe* his *Media*, p. 305. *D. Pet. Smith* Faſt Sermon on *Pſal.* 107. 6. Preacht 1644. *Dyke* on Conſcience, chap. 4. p. 53. *Capel* on

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Tentation. *1.1. cap. 6. sect. 5. p. 92. Beltons Comfort to afflicted Consciences. P. 116. 4. p. 375. Fenners Practical Catechism. Barlow on Timothy, p. 47. Clerks Mirror. chap. 100.*

Judge the earth.

Observation.

God is Judge of all the earth. All other Judges are but Substitutes and Surrogates to this Judge of Judges. They are confined to their Circuits, but all the world is his Circuit. Hence he is called the Judge of all the earth, *Gen. 18. 25. Psal. 94. 2. Heb. 12. 23.* A man may appeal from other Judges; *Paul* appealed from *Felix* to *Cesar*: but *God* is the Supreme Judge, there is none higher than he, and so no appeals can be made from him, but all must end in him; and therefore the Saints when they could have no Justice on earth, have made their final Appeals to him who judgeth righteously. So did *David*, *1 Sam. 24. 13, 14.* and *Jeremiah* (*Chap. 18. 19. & 20. 12.*) and *Christ*, *1 Pet. 2. 23.* Take heed then of displeasing him who is King of Kings, and Judge of Judges. Men are carefull to get the favour of great men, (*Prov. 29. 26.*) but what will it avail us to have all the great ones of the world for us, if the great God be against us? chuse rather to displease all the world, then to displease him; and this concerns great ones; they must remember still that there is a greater then they to whom they must shortly give an account of their Stewardship, and at whose Bar they must stand to be judged themselves, who here have judged others, *Rev. 6. 15. & 20. 12.*

See more in my Comment. on *1 Tim. 4. 1. p. 313. & 311.*

Then

Thou shalt inherit all Nations.

Observation.

All Nations are the Lord's Inheritance, or, The Lord is the sole possessor of all the world, Deut. 10. 14. Job 41. 11. Psal. 24. 1, 2. the earth is the Lord's and the fulness thereof, he alone is the true Proprietary of it. This is his universal Kingdom by right of Creation and Preservation. God hath a special interest in all people. The rich and the poor meet together, and the Lord is the maker and great Protector of both, Job 34. 19. Prov. 22. 2.

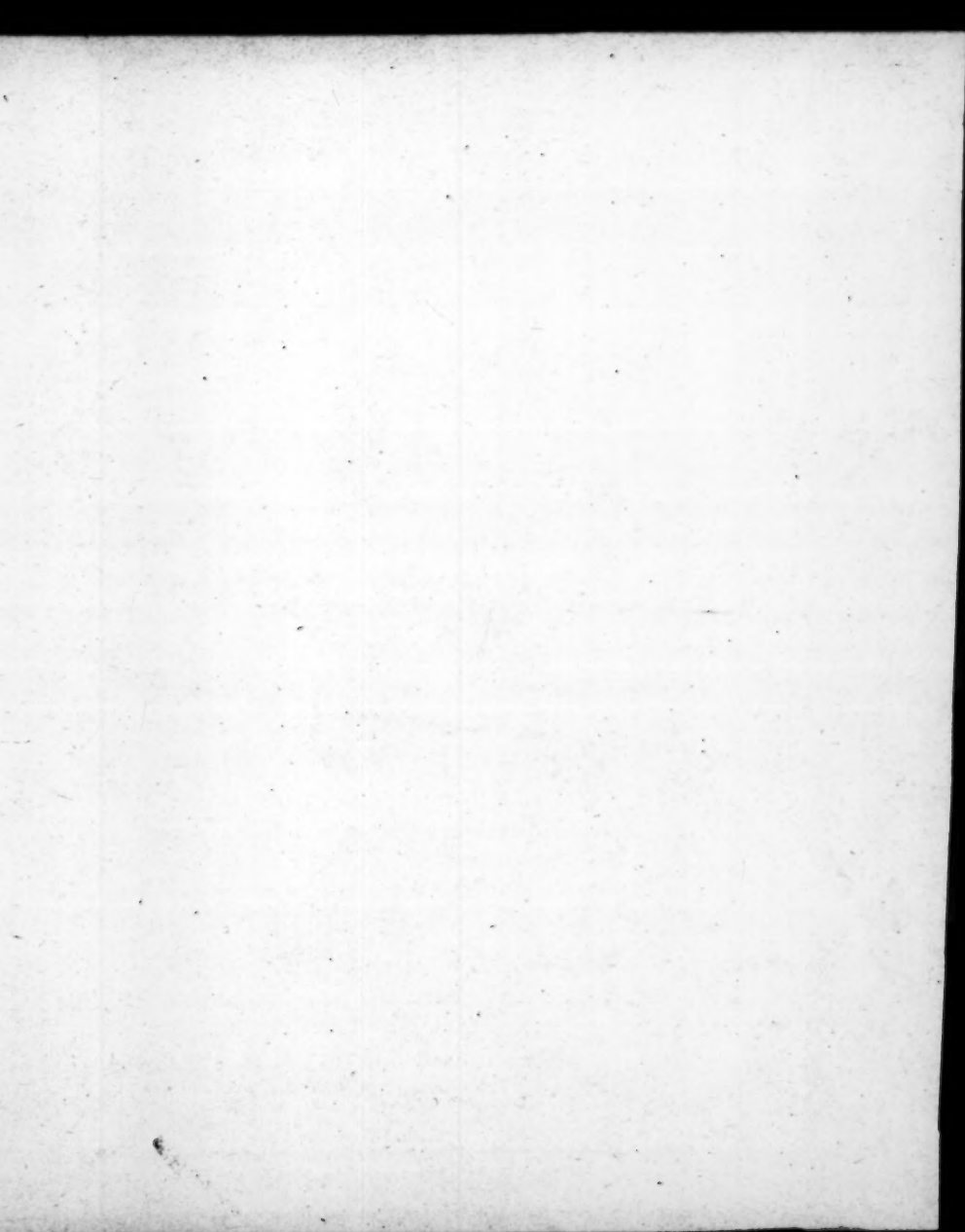
1. Let us then adore and reverence the Transcendent Majesty of the great God; if a man be King of one Kingdom, we stand in awe of him and reverence him as some great man, and shall not we reverence the great God who is the King of the Kingdoms of the world? whom will we fear if we do not fear him?

2. Let great ones remember from whom they have their power, riches, Kingdoms & greatness, even from this great Possessor of heaven and earth. Let them improve their power to his praise; else he that raised them can ruine them, and he that gives them Kingdoms can take them away, Job 12. 17, 18. & 34. 24. Dan. 2. 21. Let them not abuse their power in oppressing the poor, since as good hands have made the one as the other. ~~All Nations are Gods Inheritance~~ and the poor are a part of it as well as the rich. Let them assure themselves that God will not suffer wrongs that are done to them to pass unpunisht, because such as wrong them, wrong a part of his Inheritance.

3. It may comfort such as are banisht from their habitations for the Testimony of Christ and the profession of his truth: you cannot want though you have lost all: for the earth is the Lord's and the fulness thereof. He is the possessor of all the world, he

bath so rich a Mine can never want, *Psal.* 23. 1. The Lions natural and the Lions Metaphorical may want, but such as fear the Lord shall lack nothing that may be for their good, *Psal.* 34. 9, 10. Such meek ones shall inherit the earth, *Mat.* 5. 5. In Christ their head all is theirs, the world is theirs; and all that is in it was made more especially for their service, *1 Cor.* 3. 21, 22.

FINIS.



Men are Gods ,
OR THE
DIGNITY OF MAGISTRACY ,
and the DUTY of the
MAGISTRATE :

As it was presented in a Sermon
At the Assize holden at *Hertford* for
that County, on *August 2. 1653.*

By *George Swinnocke M. A.* and Preacher of the
Gospel at *Rickmersworth* in *Hertfordshire.*

Exod. 22. 28.

*Thou shalt not revile the Gods , nor curse the Ruler of thy
people.*

Rom. 13. 1.

*Let every soul be subject unto the higher powers : for there is
no power but of God. The powers that be, are ordained of God.*



LONDON,

Printed by *R. W.* for *Nevil Simmons*, Bookseller
in *Kedermister*, 1660.

My Dear Sir

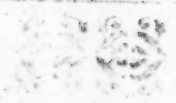
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

As it will be some time before a decision can be reached, I am sorry to hear that you are so impatient. I am, however, sure that the result will be satisfactory to all parties concerned.

By George Smith, Esq. and Partners, Solicitors at Law, 10, Abchurch Lane, London, E.C. 4.

I am, Sir, very respectfully,
Your obedient servant,
George Smith.

I am, Sir, very respectfully,
Your obedient servant,
George Smith.



LOAN NO. 1

Printed by H. M. for N. W. & Co. 10, Abchurch Lane, London, E.C. 4.



Ornatissimis nec non pientissimis Viris,

EDVARDO IRONSIDE

ET

JOHANNI HUMPHRYS

ARMIGERIS:

Hanc suam qualem qualem
concionem, Apud judi-
ces olim habitam, & jam
(paulo correctiorem, mul-
to auctiorem) in lucem
editam,

In perpetuum grati animi monumentum,

D. D. D.

Georgius Swinnocke.

EDUARDO IRONSIDE

ET

JOHANNI HENRY

ARMORUM

Hanc librum deditur quidem
concordant. Apud
ces omni habitant. & jam
(paulo correctiorum, nunc
eo auctiorum) in lucem
editur.

in perpetuum grati animi monumentum.

D. D. D.

Georgius Winnocke.



To his Reverend Friend Mr. *Thomas Hall*, B. D. Pastor of *Kings-Norton* in *Worcestershire*.

Esteemed Sir,

I Have now at last, in answer to your desires, and in pursuance of my promise, sent you my Meditations on the 6th verse of the 81. Psalm. Indeed soon after the Sermon was preached, I was sought to, that it might be printed; But I was then scarce fled (not having in years equald the dayes of the shortest month) and so unwilling to venture a flight into the world, lest I should fall. And truly my Apology still must be with

A a 3.

the

Hiero. in
proa. ad Obad.

the good Father (when the fruits of his youth were stoln to the Press) *Infans eram, nec dum scribere no-veram; Nunc, at nihil aliud profecerim, saltem Socraticum illud habeo, Scio quod nescio.* Such as it is, I commend it to you; and the more chearfully, because its younger brother, which two or three years since, sup-
planted it, and got away the birthright, did meet with a blessing. The good Lord make it instrumental (in these unhappy and unholy dayes, wherein *Moses* and *Aaron*, Magistracy and Ministry are trampled under foot) for the glory of his Name, and the good of his people. So prayeth he who never saw you, yet loveth and honoureth you, and desireth to be frequently and fervently remembred by you at the throne of grace,

George Swinnocke.

To



TO THE
R E A D E R.

IN my Exposition of the 82. Psalm, when I came to the 7th Verse, I perused a Sermon of my Brother Swinnocks (which he preached before the Judges) on that Verse. I found it so full and satisfactory, that I must freely confess I received more Light from that single Sermon, then from all the Commentators which I had by me. Whereupon (perceiving by his Epistle Dedicatory that he had preacht an Assise Sermon on Verse the sixth, which lay by him Unprinted) I requested him to publish it with my Commentary on this Psalm; and thou hast it here annexed to it. The Author and his Labours are above my praise; If thou please to accept of these our fraternal first-fruits (if the Lord bless us with life and health together) thou mayest expect ere long from us a Commentary on Psalm 73. a Psalm very seasonable for us in these times, who are exercised with such variety of Providences. It were to be wisht that the Ministers of the Gospel would joyn their strength in the promoting the truth: Jesuites can do so to destroy it, why should not we in defending it? That it may be so, is the desire, and shall be the endeavour of

Thine in the Lord,

Thomas Hall.



Errata.

Page 232. line 19. *for* to render evil for good is God-like. *read*, to render, good for evil is God-like. p. 238. l. 9. *for* are the sons of God by nature and office. *r.* are the sons of God by name and office.



This sheet must be placed by the Book-binder
after page 188.



THE
Dignity of **MAGISTRACY,**
AND THE
Duty of the **MAGISTRATE.**

PSALM. **Ps. 6, 7.**

I have said ye are Gods, and all of you are Children of the Most High.

But ye shall die like men; and fall like one of the Princes.



THE Book of *Psalms* may not unfitly be called The Analogy of Faith, the Directory for Practice, the Epitome of Scripture, the Plat-form for Prayer: It is abbreviated in two words, *Hosanna*, † *Allelujah*. Prayer and Praise being the sum and Substance of the whole Book.

It is a throng of holy affections (with one) each passion acting a part, wound up to the highest strain by the Spirit of God, breathing Poetical eloquence into the heavenly Prophet.

This 82. *Psalm* containeth a reprehension of Princes, for their oppression of the people, and it is

propounded partly by way of Objurgation, partly by way of Affirmation.

The Text presenteth us with a Concession of the Magistrates Allegation for their illegal proceedings. They argued that because they were Gods, they might tyrannize over men. That the stamp of a Deity on them would make them current, though they were never so light. The Holy Ghost granteth them to be Gods, but denyeth the consequence, that therefore they may live as they list, and rule according to their lusts, or do the work of the Diavel: For though they are Gods in respect of their Places, and Power, yet they are Men in respect of their frailty, and nature. They must *die like men, and fall like one of the Princes.*

The 6. verse cloatheth men with Majesty; *I have said ye are Gods, &c.*

The 7. verse cloatheth Gods with Mortality: *Ye shall die like men.* They are Gods, in their Politick capacity in regard of their power and rule; but they are not so in their Physical capacity, and in regard of their nature and essence.

E

go Dixi Concessio est, quæ tamen ostendit Prophetam, nihil peruersis iudiciis præfati fore in facta persona quam illis Deus imposuit.
Calv. in loc.

Though ye are now above others, yet shortly ye shall be laid as low as others: and then ye shall both answer, and suffer for wronging of others: The height of your places will not excuse the wickedness of your practices: for though ye are high, yet there is one higher then the highest of you, to whom you must give an account of all your injustice and oppression.

We feel when that the sixth verse containeth a Concession of the Magistrates power; how it is by divine appointment and institution.

In it we may take notice; First, of the Magistrates Honour; *Ye are Gods, and children of the most High.*

Secondly, The Author of it; *Ye have said it.*
Or the Text presenteth us with the Magistrates

Com.

Commission; *Ye are Gods, and children of the most High.* 2. Its Seal or Confirmation; *I have said.* The Commission for Magistracy is here confirmed under the broad Seal of Heaven.

I, i. e. I that am the Lord of Lords, and King of Kings, the mighty possessor of Heaven and Earth; *I that am* Commander in Chief of the whole world, and have power to appoint whom I please to be my Vicegerents, do call and constitute you to be my Deputy-Lieutenants on earth. *I whose word is sufficient* warrant for any Office, or Ordinance; *I have said, ye are Gods.*

The Meaning of the words,

Have said. How God speaketh, is a point almost unspeakable. God speaketh as farth as well as man, but not after the same manner; he doth not form a voyce by such organs or instruments of speech. But when God speaketh, He doth either create a voyce in the air, as *Matth. 3. 17.* or declare and make known his mind, sometimes secretly and immediately to the spirits of the Prophets; so that phrase *The word of the Lord came unto me,* so frequently used in Scripture, is to be understood; sometimes publicly and mediately by the Prophets to the people.

So then, *I have said,* that is, I have in my Word manifested this to be my will; That ye shall be Gods amongst men. *Exod. 21. 28.* I that speak none may (or who dareth) disannul it: I who said *there be lights, and there was light;* I who appointed *the Sun to rule the day, the Moon and the Stars to rule the night;* I have said, Be ye Gods, and shall be Gods. I have appointed you in power and dignity to excel others, and to rule over them on earth, as the greater Luminaries do the lesser in the Heavens.

Ye are Gods. That is, in my place and stead amongst men. To receive honour from them both of reverence and obedience; To distribute justice amongst

amongst them both zealously and impartially. To be terrous to evil doers, and encouragements to them that do well; To govern from love to my Name, according to the rule of my Law, for my honour and praise, as likewise the good and profit of the people.

The word *God* is taken diversly in Scripture,

1. *Properly*, and so it is given only to him who is Essentially and by Nature God. Who is an Infinite being of himself, and from whom all others have their being. And in this sense it is mentioned sometimes Generally without any Limitation, to a certain person, as *Heb. 12. ult. John 4. 24.* sometimes Singularly with a Determination to one person, as to the Father, *John 3. 16.* to the Son, *Rom. 9. 5. 1 Tim. 3. 16.* to the Holy Ghost, *1 Cor. 3. 16. 17.*

2. *Improperly*, and so it is given to them, who by nature are not Gods. As,

1. To the Devil in regard of his unjust usurpation and wicked mens corruption, *2 Cor. 4. 4.* He is called, *The God of this world*: He usurpeth the honour and Sovereignty of God, *Matth. 4. 9.* and the wicked world obeyeth him, as if he were a God, *John 8. 44.* The God he is, not of the world simply, but of this world, of this sinful world that lyeth in wickedness, *1 John 5. 19.*

2. To Idols in regard of the false perswasion of degenerate man, *1 Cor. 8. 4. 5.* There are Gods many, and Lords many; that is, in their conceits, who were Heathen (They worshipped stocks and stones, any thing, yea almost all things) though an Idol be nothing in the judgement of a Christian; *It is nothing* saith the Apostle, i. e. formally, the thing signified is nothing, yet materially it is something, as made of wood, or brasse, or the like.

3. To Magistrates, *Exod. 4. 16.* who have their Commission from God, *Rom. 13.* who do the work of God, *2 Cor. 13. Rom. 3. 4.* who ought to do all for God, *2 Chron. 19. 6.* And

Celestes, Aerii, Terrestres, Marini dii. As many Gods as creatures almost amongst the Heathen.

And all of you are children of the most High. It was no wonder that they were called Gods: for here they are the children of the most High: Now children are called after their Fathers Name.

This term *Son of God*, or *child of the most High* is attributed

And ye all sons of the most High. *Act. ix. leg.*

1. To Christ, because of his Eternal Generation, *Psal. 2. 7.* He is the only begotten of the Father, *John 3. 16.*

2. To Angels, both Because of their practice; they serve God, not as slaves a Master; but as children a Father, chearfully, heartily, with filial alacrity and delight. And because of their privilege; God useth them not as slaves, but sons. They are near him always, beholding the face of their Father, *Matth. 18. 10.*

3. To men, and that in regard of the purity and holiness in them, they resemble God as a child his Father; or in regard of the grace and favour God bestoweth on them; in these respects all believers are the children of God: Or in regard of their power and greatness, they are privileged to be higher then others in place, as sons are before and above servants. And they are like him in their Dignity and Authority; so Magistrates. The *Chaldee* paraphraseth, As the Angels of the high God; because Magistrates should be like Angels for wisdom, *2 Sam. 14. 24.*

Answe. in loc. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The words being thus opened, will yeeld us this Doctrine.

Doctrine.

That the God of Heaven hath appointed Magistrates to be Gods on earth.

He is God by Nature, and he hath given them to be Gods by Name. The Deity was by Incarnation clothed with the Humane Nature; and Humanity is here by Gods designation clothed with the divine name; *I will praise thee before the Gods*, saith

Cc

David,

The Dignity of Magistracy.

David, Psal. 83. 1. that is, The tune of my heart shall be high in singing thy praise; even before them that are by thy command highest in place.

The Sun in the higher world shineth most gloriously, yet he communicateth some of his light to the Moon, whereby she surpasseth (and is as Queen among) the glittering Stars: So God the true Sun is infinitely above all; he shineth eminently with his own native light and lustre; yet he bestoweth of his beauty and brightness on some men, whereby they excel and are above others in this lower world.

For the Explication of this truth, I shall only shew in what respects Magistrates are called Gods, and then proceed to Application.

Magistrates are in a two-fold respect called Gods.

1. In respect of their honourable dignity.

2. In respect of their answerable Duty.

It speaketh that their privilege is high, and that their practices should be holy.

1. In respect of their Dignity, God speaketh the nature of Magistracy to be honourable by the names which he giveth to the Magistrate. Government is not a mean employment, but a great preferment. Magistracy is here by God himself invested with Majesty.

It is observable that God ascribeth to Magistrates the most honourable names among men. Great men, 2 Sam. 3. 38. Nobles, 2 Chron. 23. & 30. Princes, Psal. 83. 11. Kings, his Kings, Psal. 18. ult. Fathers, 1 Sam. 29. 11. Chief of the people, Judg. 20. 2. Heads over the people, Exod. 18. 25. Dignities, Glories, Jude v. 8. The Ancients of the people, Isai. 3. 12. not only because aged persons were ordinarily elected; for *with the ancients is wisdom, and in length of days understanding, Job 12. 12.* but also because aged persons are honourable persons.

Ceterum hic nomen sicuti paulo post, & aliis locis pro judicibus sumitur; quibus specialem glorie notam insculpsit Deus, Calv. in Psal. 82. 1.

Magnifica existimatio, Honor, Gloria. Eras.

Maxima debetur capiti, &c.

persons. Men are commanded to bow down before the hoary head, and reverence the Ancient, *Lev. 19. 32.*

Nay, God giveth Magistrates not only those names which are in most esteem amongst men; but the names of Angels.

Angels are the perfection, as it were, of the Creation, the top-stone of this glorious building. When the Spirit of God would speak a thing, or person to be excellent, it doth resemble them to Angels. *My Lord is wise as an Angel of God, 2 Sam. 14. 20.* And *Acts 6. 15. They beheld his face as if it had been the face of an Angel.* Farther the great happiness of holy ones in heaven is set forth by their likeness to Angels; *They shall be as Angels, Matth. 22. & 30.* Now what glorious persons then are Magistrates, that have the names of Angels given them; Angels are called *Dominions, Principalities, Powers, Col. 1. 16. Ephes. 1. 21.* So are Magistrates, *Jude v. 8. Titim 3. 1. Be subject to Principalities and Powers;* But the Text speaketh more of their dignity. Magistrates have not only the highest names of the most honourable visible creatures, Men; and of the most honourable invisible creatures, Angels; but of the Creator of God himself, the Fountain and Standard of all Dignity and Honour; *I have said ye are Gods. When Jacob would manifest to Josephs children the extraordinary respect he had for their father, he doth it thus: My Name be named on them; and the Names of my Father Abraham and Isaac, Gen. 48. 16.* It is a great honour to be called the servant of God. *Paul gloried in this, Titim 1. 1. So did David, more in being a subject to God, then a King over men, Psal. 36. Title.* It is a greater honour and favour to be called Gods Son, *Job. 1. 12. 1 Job. 3. 1. Is it a meddling thing, saith David, to be the Kings Son in law? 1 Sam. 18. 23.* Magistrates are children of the most High, they are

sons to the King of Kings. But the greatest honour of all is to be called Gods, for God to say, My name be named on them, This is the highest name that can be given; Here is a *plus ultra*. This is the highest Name which is above all names, and as the Diamond to the Ring, addeth both vertue, and value to whatsoever it is affixed.

* It is ordinary in the Hebrew to adde the name of God to a thing to heighten the excellency of it. A man of God is as much as an extraordinary man, an excellent man. It is said of the Church compared to a Vine, *She sent forth her branches as goodly Cedars*, Psal. 80. 10. So we read it of Cedars; and so in many other places, because all the creature excellencies are derived from him, and are but a drop, a beam, a print of that Glory and Majesty which is in him.

As because Gold is the most precious excellent metal, therefore we lay gold over other things; we guild peuter, brals, yea silver it self. So because God is the most excellent name, it is laid to other things, that thereby their worth may be set forth: As *the Sons of God*, Job 1. 6, *The City of God*, Psal. 46. 4. *The River of God*, Psal. 65. 9. *The Kingdom of God*.*

Dis per analogiam tanquam Deum imitantes. Theodor.

This is a godlike prerogative. God is clothed with Majesty and honour, Psal. 104. 1. The blessed and only Potentate, to whom all people must pay this tribute. In this the Gods on earth resemble him.

Now in their dignity Magistrates resemble God in these two or three particulars, and therefore are fitly called Gods.

First in receiving honour from others. Honour accompanyeth power as the shadow the body. There is naturally in man an awe and respect towards those that are Magistrates: They are the Fathers of their Countrey, and their subjects like children owe them both obedience and reverence. Divine worship is to be given only to God in heaven, but civil worship may be given to Gods on earth. David speaketh of himself being a King. *His glory is great in thy salvation, Honour and Majesty hast thou put upon him*, Psal. 21. 5.

Joseph when advanced to be a Ruler in Egypt, rideth in the second Chariot, and hath one crying before him, *Bow the knee*. The most high God that giveth them Kingdoms, doth also give them Glory and

and Majesty, and honour, *Deut.* 5. 28, 29. God indeed hath the greatest honour as the Supreme Governor and Law-giver, but Magistrates receive it upon his account, as they are his Representatives and Vicegerents. *When I went out to the gate,* saith *Job* 19. 7, 8. *Job* saith *Rex.* (that is, to the place of administering justice, for that work was done in the gates, as *Ruth* 4. 1. *Job* 3. 4. *Psal.* 127. 5.) *the young men saw me, and hid themselves, and the aged arose and stood up, the Princes refrained talking, and they laid their hands on their mouths,* *Job* 29. 8, 9.

My son, saith *Solomon*, *fear thou the Lord and the King,* *Prov.* 24. 21. God is the proper object of fear; hence the *Greeks* call him *fear*, but the Gods because invested with his authority, and intrusted with the administration of his Kingdom upon earth, are also to be feared as Superiour to us, though inferior to God. *Osides quasi Deus.*

Secondly, their dignity appeareth (and in this they resemble God also) in giving Laws to others. Magistrates have power to enact laws for the encouraging of vertue, and discouraging of vice, for the preservation of peace among their people. *Zanchy* saith There are three offices of the Magistrate, whereof one is to ordain laws for the worship of God, and the welfare of men.

This is a Godlike privilege, *Isa* 33. 21. to make laws for men, to prescribe what creatures shall do; and what they shall forbear, *Zanch.* de *Magistrat.*

There is indeed one Supreme and absolute Law-giver, *James* 4. 12. whose will and word must be the rule of others laws. Besides in spirituals, none can give laws to bind the conscience but God, *Isa.* 33. 21. In that sense, *The Lord is our Judge, the Lord is our Law-giver*; but in external policy the Laws of men are to be observed. And they have power to make such laws as are futable unto, and convenient for the wealth and safety of their Dominions.

The end of Magistracy sheweth their legislative authority; for neither will piety be promoted,

Cc 3 nor

That Commonwealth only can be safe where the people obey the Magistrate, and the Magistrate the Law. *Solo,*

nor the publike good procured, or peace preserved without it. And questionless God would never have enjoyned Subjects to obey, if Magistrates had not power to command.

Laws are the walls and Bulwarks of a Nation, which in a great part may secure it against invasions from abroad, and insurrections at home. The standing Militia which protecteth the lives of the people. The hedge which keeps men in from oppressing their neighbours. The deeds and evidences which give us a right and title to our estates. They are the nerves and sinews of the Body Politick, or as Physick to the natural body, to prevent diseases and purge out ill humours.

Man is by nature an untamed Heifer, loathing the yoke of subjection, prone to rage and rebel; so that he needeth all means imaginable to rule and restrain him. The wise Governour of all things hath therefore thought fit not only to give Christians a natural law and moral law from himself, but also positive laws from men, that this threefold cord which is not easily broken may bind him fast. And this surely speaketh Magistrates to be like God; for even the Heathen themselves would ascribe their laws to some one of their Gods. *Zoroastres* who gave laws to the *Persians*, ascribed them to *Oromazen*. *Trismegistus* among the *Egyptians* ascribed his Laws to *Mercurius*; *Lycurgus*, who gave laws to the *Lacedemonians*, would make *Apollo* the Author of them. *Solon* and *Draco* among the *Athenians*, said that *Minerva* was their Law-giver. So almost in every Nation they who had the Legislative Power, ascribed the invention of their laws to their false gods. But the Word of God which is a perfect rule for all men, doth impower Magistrates to make laws (not according to their lusts, but) agreeable to his revealed will.

Thirdly,

Thirdly, The dignity of Magistracy (wherein they likewise are like to God) consisteth in their executing the Law. In punishing the nocent and acquitting the innocent. Execution is the life of the Law; the lustre and glory of the Prince, the security of the good people. A Law unexecuted is like a sword without an edge for no use or service. And a Magistrate that neglecteth his duty herein, is like a Winters Sun, glorious for Majesty, but yielding no warming or refreshing influences to them that are under him; or like the Kings head on a sign-post only for shew.

The God of heaven doth not cast away the perfect man, nor help the evil doer, *Job* 8. 20. He be- holdeth the righteous with favour, he woundeth the heads of sinners, *Psal.* 68. 21. He cutteth off the workers of iniquity: He killeth and maketh alive, with him is the fountain of life, *Psal.* 39. 9. as waters flow from a Fountain, so doth life from God. And he can easily slay men, *Job* 4. 9. By the blast of God they perish. To save and kill is a God-like priviledge: The power of life and death is in the hands of these earthly Gods: they enliven with their smiles; their favour or the light of a Kings countenance is life; they kill with their frowns; *The wrath of a King is the messenger of death, Prov.* 16. 14, 15. Herein their dignity and civil God-ship appeareth that they can give (by reprieve or pardon) or take away a life which is forfeited to the Law. *Casars* speech was high (when he was opposed by *Mitellus* in his taking away the mony out of the Romane Treasury) Let me alone, or I will kill thee presently, and then to qualifie his threat, and magnifie his strength, he told him, Young man, thou knowest it is harder for me to speak it, then to do it. But this is certain, Rulers are not for nothing called Powers, *Tir.* 3. 1. It is in their power (though not to Tyrannize at their pleasure, yet) to execute the Laws even to the death of the offender.

Three uses of the civil sword. 1. *Ad vindictam.* 2. *Ad protectionem bonorum.* 3. *Ad executionem justitia.* Willet. in *Rom* 13.

Plut. in vit. Cas.

*Magistratus dñi vocantur
qui sunt vicarii dei in
administ.ando iure, exe-
quenda iustitia, tuendo bo-
no; puniendo malos* Pe-
lan, Syntag lib. 7. cap. 19.

2. Magistrates are called Gods not only in regard of their dignity, but also in regard of their duty. They ought to resemble God in their execution of Justice amongst men: God administred Justice impartially, and so should the Gods.

The Judge of all the earth doth right, and the Judges that are on the earth should do right. *God doth judge the world in righteousness, and ministred judgement to the poor in uprightness,* Psal. 9. 8. *And they who rule over men, must be just, ruling in the fear of God,* 2 Sam. 23. 3.

*Propheta ad regum insignia
vel pompas alludens, dicit
iudicium & iustitiam esse
solum solis eius, ac si
diceret loco sceptri, vel pur-
pure vel diadematis, his
in signibus ornari deum quod
iustus, & equus mundi ju-
dex.*

Justice and Judgement are the habitation of Gods Throne, *Psal. 89. 14.* The holy Ghost alludeth to the Thrones of earthly Princes, which were underpropped with Pillars (as *Solomons* Throne with Lions, 1 Kings 19, 20.) that were both a support and an ornament to it. Now saith the Psalmist, Justice and Judgement are the Pillars upon which Gods Throne standeth, or (as *Calvin* expoundeth it) the Robe and Diadem, the Purple and Scepter, the Regalia with which Gods Throne is adorned. Thus Magistrates ought to make good their pattern, and to take heed what they do, because *they judge not for man, but for the Lord who is with them in the judgement,* 2 Chron. 19. 6. Magistrates are therefore called Gods, because they should (as God doth) do impartial justice without respect of persons, protecting the godly, as being the Ministers of God for their good, *Rom. 13. 4.* and punishing the wicked which are malignant enemies to God and them.

Calvin in loc.

Large Annot. in Exod.
22. 28.

Now the impartiality of the Gods (as of God) in executing justice appeareth in these three particulars.

First in not favouring any for their nearness: Magistrates must imitate God in this, *who is no respecter of persons, but judgeth every man according to his works,* 1 Pet. 1. 17. *Though* Coniah *be to me,* saith God

God as the Signet on my right hand, yet I will pluck him thence, Jer. 22. 24. That is, though he were as near and dear to me as a Kings sealing-ring which is most carefully kept and tenderly preserved, worn commonly, yea continually on some finger, yet I would do justice in plucking him off and casting him from me. Nay when Gods own Son (who was the Son of his infinite love and choicest delight) became liable to the lash of the Law, as being a sinner by imputation, God would not spare him in the least, but made him bear the curse of the Law, Rom. 8. 32. *Zalencus* the Law-giver having enacted that every person guilty of adultery should lose both his eyes, did yet when his own Son was found guilty of that fault, put out one of his own eyes and one of his Sons. But the great God was more just when his Son was a Surety for sinners; he caused him to pay the utmost farthing, he suffered the law to have its full stroak at him. O how just was God that rather then violate the least Tittle of his Law, would sign a warrant with his own hand and confirm the Commission with his own Seal for his dearest Sons execution!

Etiamsi fuisset Jeconiah mihi charissimus, quem semper in oculis ferrem. Jun. in loc.

Thus should Magistrates hear and determine without any respect to friends or relations, Prov. 24. 23. To have respect of persons is not good, yea it is very evil. Magistrates must hear the cause, not the person; and mind, not the man, but the matter which is brought before them.

Protopolepsis dicitur, si quis paribus imparis, vel imparibus paria tribuat. Coc.

David was faulty (and he smarted sharply for it) in sparing *Amnon* guilty of Incest, and *Absolom* guilty of Murder, because they were his Sons. But *Levi* did nobly who said to his Father and to his Mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children, Dent. 33. 9.

Pompey aspiring to the Roman Empire, and perceiving that *Cato* was against him, sent his friend

Plutarch. in Vit. Cat. Muc.

D d

Minnucius

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Minucius to *Cato* to demand his two Nieces; One for himself, the other for his Son. But when the Messenger had delivered his errand, *Cato* gave him this Answer; Go tell *Pompey*, *Cato* is not to be won by women; as long as *Pompey* shall deal uprightly, I shall be his friend, and in a greater degree than any marriage can ever make me. Surely this Moralist will condemn many Christian Rulers, of whom it is said, that the Sun might as soon be hindered from running his race as he from doing what was just and upright.

God will not upon any pretence whatsoever have his own person accepted, *Job* 13. 8. much less the persons of men.

Secondly, In not sparing or fearing any for their greatness. Rulers ought to be men of courage, *Exod* 18. 21. *The fear of man bringeth a snare*, *Prov.* 29. 25. and is often the cause why justice is perverted; *Pilate* feared *Cesar*, *John* 19. 12, 13. and therefore against his conscience condemned Christ. The great God of heaven feareth none, spareth none for their glory or greatness. He putteth the mighty out of their Seats, *Luke* 1. 52. He bindeth Kings in chains, and Princes in Fetters of Iron, *Psal.* 149. 8. The day of the Lord shall be upon all the Cedars of Lebanon that are high and lifted up, and upon all the Oaks of Bashan, and upon all the high Mountains, and upon every high Tower, and upon every fenced Wall, *Isa.* 2. 12, 13, 14. He is the Almighty, All-powerfull God, and therefore cares not for any might or power of man.

Thus the Gods on earth should do justice on all, great as well as small, fearing none but the God of heaven, *Deut.* 1. 17. you shall not be afraid of the face of man, for the judgement is Gods. *Papinianus* is worthy of eternal memory, who chose rather to die then to justify or excuse the fratricide of *Emilius* the Emperor. Holy *Job* as he was eminent

nent for fearing God, so likewise for not fearing men, *Job 29. 17.* I brake the jaw of the wicked and pulled the spoil out of his teeth. Great men oftentimes are like Lions; or ravenous Beasts, that prey on others without fear or pitty. Now the care of this pious Magistrate was to secure his people against such oppressors.

When *David* kept his Fathers sheep, and there came a Lion and a Bear, and took a Lamb out of the flock, David rose after the Lion and smote him, and took the Lamb out of his mouth, *1 Sam. 17. 34.* Every Magistrate is or should be a Shepherd. God saith of *Cyrus*, *He is my Shepherd, Isa. 44. ult.* The man after Gods own heart was called to feed his people *Israel*; *Psal. 78. 70, 71.* *Homer* calleth *Agamemnon* ποιμήν λαῶν, the shepherd or the feeder of the people. And when Lions or Bears (men that are great and strong) come to devour their flock, they ought to protect or defend them. He is a base hireling that hides his head when the Wolf cometh in the night, though he endeavour to preserve his sheep from injury by the flies in the day. For one Wolf will do more mischief in a night than a thousand flies in a year. As the day of judgement will make no difference between great and small, rich and poor, noble and ignoble; for then the Kings of the earth, and the great men, and the rich men, and the chief Captains and the mighty men will hide themselves in the dens, and in the rocks of the Mountains, and will say to the Mountains and rocks, Fall on us and hide us from the wrath of the Lamb, *Rev. 6. 15, 16.* so should not the day of executing justice in this world*.

* Of *Trajan* the Emperor it is said that he neither feared nor hated any man, but that he heard the causes of his subjects without prejudice impiety, examined them without sinister obliquity, and judged them without unjust partiality.

The impartiality of God, and also of the Gods, consisteth in not taking gifts. God is no taker of gifts, *2 Chron. 19. 7.* Riches prevail not in the day of wrath, *Prov. 11. 4.* Neither silver nor gold can deliver them from his indignation, *Zeph. 1. 18.*

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Thus should Magistrates resemble his Majesty, not perverting justice either for having, or for hope of a reward. A bribe received or expected clogs or obscures the course of Justice. A golden pen must not write the discharge: when the hand of a Judge is greased with gold, it cannot hold the sword of justice, but will let it slip, at least strike very partially.

Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous, Deut. 16. 19.

The Roman story telleth us of two persons that were Competitors for some place of preferment, and that a Senator being asked, for which of the two he would give his voice; answered, For neither; because faith he, One hath nothing, and the other hath never enough. He knew that poverty and covetousness are both unmeet qualifications for a Ruler. The former maketh Magistracy obnoxious to contempt and derision, and the latter prompteth the Magistrate on to injustice and oppression.

A Ruler that is a bribe-taker is a Thief in Robes, and is only differenced from those that are in rags, by this, that the height of his place doth increase his sin and aggravate his condemnation.

I come now from the Explication to the Application of the doctrine.

This truth will be usefull, First by way of Information. If the God of heaven hath appointed Magistrates to be Gods on earth: it informeth us that Magistracy is of divine Authority; Government is not an invention of some men, who desire to Lord it over others; but it is the Institution of God. *I have said ye are Gods.* The Schollars of Pythagoras counted his *Ipse dixit* to be sufficient. Surely then Gods saying it must be an establishing it to us. If where the word of a King is, there be power, *Ecc. 1. 8. 4.* then

*Privati fures in compedi-
bus atque agui, publici
vero in auro & purpura
visuntur. Cat.*

*Omnis potestas à summa po-
testate.*

then questionless where the word of a God is, there is warrant enough for any Office. Now this is the Word of God which cometh to the Magistrate, as Christ saith, *John* 10. 35. authorizing him and appointing him to that Ordinance. The Magistrate is therefore called *the Minister of God*, *Rom.* 13. 4. As Justices are called the Kings Justices, because they act by Commission from him: so Magistrates are called the Lords Ministers, because they rule by authority derived from the Lord. Coin is carried to the Mint, and there stamped with the Supercription and Image of the chief Magistrate, and then called his Coin, because currant by his authority.

*Non de quolibet verbo Dei
sed de speciali dominandi
mandato. Calv.*

Governours are not of the Devil, as Satanical spirits have affirmed, nor of men, as others have asserted; but of God, *Rom.* 13. 1.

As in the waters there be some greater, some smaller fish; and in the earth there be Mountains and Hills as well as Plains and Valleys; and in the Heavens there are Stars differing from each other in glory; so amongst men there are some greater then others in power, higher in place, and excelling them in authority and glory.

As the natural body is distinguished by God himself into comely and uncomely parts, *1 Cor.* 12. 23, 24, so is the Political body into members Noble and Ignoble.

The Bees in their Common-wealth (as is reported) have a Commander in chief, a Maller Bee. The Lyon claimech a command and superiority among the Beasts of the field. The Angels in heaven have a chief, *Michael* the Archangel, *Jude* 9. *1 Thes.* 4. 16. The School-men indeed being more bold then they ought, do divide the Angels into three Hierarchies, and each Hierarchie into three severall orders. The first Hierarchie they say comprehendeth Cherubims, Seraphims, and Thrones: The second, Dominions, Principalities, and Powers. The third,

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Mights, Archangels, and Angels: As also they assert the reason of these several names. But the more modest and learned Expositors who joyn not in the aforesaid presumptuous division, do yet generally conclude an order, distinction, and preheminance amongst Angels, from *Ephes. 1. 21. Col. 1. 16. Dan. 10. 13.* Nay, there is a government amongst the very Devils; there is not only a Prince of Angels, *Dan. 10.* but *Beelzebub* a Prince amongst Devils, *Matth. 12. 24.* They that cause so much disorder amongst others, yet have some order among themselves. We read of the *Devil and his Angels, Matth. 25. 41.* There is a kind of government in Hell, though some would turn all out of the earth.

The Apostle *Peter* indeed calleth Magistracy an ordinance of man, *1 Pet. 2. 13.* though *Paul* assureth us it is of God; *The Powers that be are ordained of God, Rom. 13. 1.* And the Magistrate is the Minister of God, *vers. 4.*

Magistracy is an ordinance of man in a fourfold respect.

1. *Subjective.* As man is the subject thereof, by them it is executed. Our Princes as well as our Prophets are men of like passions with us.

2. *Objective.* As man is the object thereof, about them it is exercised. It is for the punishment of bad men, and encouragement of good men, for the deciding differences between man and man.

3. *Terminative, Finaliter.* As man is the end thereof. He is the Minister of God for mans good.

But these things will not prove Magistracy to be a meer humane Ordinance; for in these three respects the Ministry as well as the Magistracy may be said to be an humane Ordinance; Man being both the subject, object, and end thereof; yet what sober man ever denied the ministry to be an Ordinance of God?

4. It is Ordinance of man in regard of the kind of it: Each Nation having a liberty to choofe what form of Government they apprehend moft commodious for them. Magistracy is Ordained by God, though this particular Magistrate, or this form of Government be appointed by man. The Genus of Magistracy is from God; yet the Species, whether Monarchy, Democracy, or Aristocracy may be at the choice of men.

Further, though the Magistrate should be of the Devil, a wicked ungodly person; yet the Magistracy is of God.

There is a difference between the Office or Power it self, and the manner of exercising it, and the means of attaining it: The first is alwayes of God; but not alwayes the second and third. The power of Nero was of God, (as the Holy Ghost speaketh fully, *Rom. 13.*) though he exercised it in a Devilish manner, oppressing and killing the good, encouraging and acquitting such as were evil. The power of our Richard the third was of God, though he attained it by ungodly and devilish means, the murdering his own Sovereign and Nephew.

There are four particulars which will clearly demonstrate the truth of this assertion, namely, That Magistracy is of Divine Authority.

First, Their Commission is from God. By *me Ex N Δις βασιλεύς.* *Kings Rule*, saith God, *Prov. 8. 15.* Subordinate Magistrates may have their Commission from men, but Supreme Magistrates have their Commissions from God only. *Hef.*

The Powers that be, are ordained of God, *Rom. 13. 1.* not simply ordained of God as other things, saith a learned Interpreter, but specially by precept and command from God. There are other things of God (saith he) as Plague, War, Sickness, Poverty, *Cujus jussu homines, ejus jussu reges.* *Ireneus lib. 5. cap. 24.* but they are not ordained by Precept. *Daniel* telleth *Nebuchadnezzar*, that God had com-

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commissionated him to rule over men, *Dan. 2. 37, 38. Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee Ruler over them all; thou art this head of Gold.* These higher Powers are so clearly from the highest Power, that their Throne is called Gods Throne, *1 Chron. 29. 23. Then Solomon sate on the Throne of the Lord as King instead of David; their Scepter is called Gods Scepter, and their judgement Gods judgement; Deut. 1. 17. Ye shall not respect persons, for the judgement is Gods.*

Besides, we find that several persons received their Regal Investiture from God himself; as *Saul, David, Jehu, Cyrus*, which last was by God named and ordained to the government of the *Persian Monarchy* above sixty years before he was born, *Isai. 44. 28. Isai. 45. 1.*

2. Their command to govern is from God; the several Precepts from God to men in high places, doth fully speak their power to be of God. Why should God command them to rule according to his laws, who have no authority to rule at all? *Jer. 22. 2, 3. Hear the word of the Lord O King of Judah, execute judgement and righteousness, and deliver the spoiled out of the hand of the oppressed, &c.* If the matter or substance of their rule were unlawful, surely God would not own it so far as to prescribe rules for the manner of executing it. Now God through the whole Scriptures scattereth many precepts for directions to Princes how they should govern, and what they should practice, *Deut. 17.*

3. Their protection is from God. As a King defendeth his inferior officers in the execution of their offices; so the King of Kings defendeth Magistrates in the discharge of their trusts; *God stand-*

eth in the Congregation among the Gods, Psal. 82.1. not only to observe whether they offer injuries to others, but also to take care, that they receive no injuries from others. God is a stronger guard to the Judge then any Sheriff. And were not he a wall of fire about some worthy zealous Justices, many beastly persons (who have been curb'd by them, and hindered from leaping over the hedges of divine commands) would have trampled them under feet, if not torn them in pieces.

It is worthy our observation how exceedingly God manifesteth his power and zeal for the help of Magistrates against all opposition. *Korah* and his company conspire against *Moses* and *Aaron*; Magistracy and Ministry, *Numb. 16.* and would have brought in Anarchy. (Indeed both those Ordinances have the same adversaries, Those that would level the Ministry; making Preachers *Jeroboam*-like, of the lowest of the people, and filling the Pulpit as *Noahs* Ark, with creatures clean and unclean, will at last level the Magistracy too, and make the Throne as low and as common as the Pulpit.) But observe what God saith of these opposers of Magistracy and Ministry, and what God doth to them: for his saying; *That they are gathered together against the Lord, vers. 11.* They wounded God through the sides of *Moses* and *Aaron*. They that murmur and conspire against Gods Delegated servants; murmur and conspire against God himself. And surely God will first or last be too hard for those that thus harden themselves against him: For see what he doth to them; *The Earth opened her mouth and swallowed them up; and their houses, and all the men that appertained unto Korah, and all their goods; so they and all that belonged to them were swallowed up in the pit, and the Earth closed upon them, vers. 32. 33.* God hath strange punishments for such strange principles and practices; He will work miraculously,

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but that he will make such as are against Magistrate and Minister exemplary.

Psa. 18. ult. Great deliverance giveth God to the King. The Supreme Magistrate is in great dangers; therefore God giveth him great deliverances; as he is liable to more harm then others, by reason of his place, so he may expect (if he be godly especially) more help then others, by reason of the divine promise; *Be strong, and of a good courage, be not a afraid; for the Lord thy God is with thee whither soever thou goest, Josb. 9.* Josephus from the extraordinary escape of *Titus*, at the view of the walls of *Jerusalem*, observeth, *Imperatorum pericula Deum curare*, That God is the Magistrates guard.

De bello Judaic. lib. 62.

Every one hath in him
the mind of a King, *Calv.*
on 1 Pet. 5. 5.

4. The subjection of their people to them is from God. Every man is by nature a Quaker, a Leveller, like a Colt unwilling to be bridled; like an untamed Heifer, which cannot indure the yoke of subjection. It is therefore through the wonderful working of God, that a few persons, or sometimes one man as head should rule such a monstrous body as the multitude. If he that ruleth the boisterous waves of the Sea, and shuteth them up with bars and doors, *Psal. 65. 7.* did not put forth the same Almighty power in quieting the spirits, and stilling the tumults of the people it could never be done. Well might *David* say; *It is God that subdueth my people under me, Psal. 144. 12.*

Septuagint. leg. subjecting them
to me.

The multitude is an unruly monster. It was a true saying of that brutish Emperour *Tiberius*, to one that applauded his felicity in attaining the power of so large an Empire; O said he, you know not what a Beast the Empire is, how unruly and untoward, how head-strong and hard to be tamed. The multitude is a Beast with many heads saith another: cut off one, say many, yet there will millions remain still. Now that one should keep millions in awe, how could it be, if there were not a divine consti-

Sueton.

constitution in an humane person. The Devil is such an enemy to mans peace and welfare; and every mans nature so opposite to rule and restraint, that if there were not somewhat more then humane in Magistracy, one man would be a Beast, nay a Devil to another, and be no whit kept under by the higher Powers. But we see clearly God hath put such a Majesty on Princes, that their people are afraid of their fury; reverence their persons, and submit to their authority. He that readeth the wonderful strength of the Horse, how his neck is clothed with thunder; how the glory of his nostrils is terrible; how he paweth in the Valley, and goeth out to meet the armed men; how he mocketh at fear, and is not affrighted, nor turneth back from the sword, *Job 39. 19. to 26.* He that considereth the power of the Elephant, how he moveth his tail like a Cedar; how his bones are like strong pieces of bras, and like bars of Iron. *Eccl. Job 40. 15. to 24.* when he observeth how these strong fierce creatures are ridden and ruled by weak man, and turned about at his pleasure, will presently conclude the reason to be this, because God hath put the fear and dread of man upon every beast of the field, *Gen. 6. 2.* So truly he that beholdeth many millions of men subject to the word, to the command of one, when they have strength enough to overthrow thousands, must needs acknowledge that it is the Lords doing, and it ought to be marvelous in their eyes.

Secondly, If Magistrates be Gods, and that by the appointment of the living God; (*I have said ye Gods*) It informeth us, That they are guilty of great impiety that contemn and disesteem Magistracy; they vilifie those whom God doth dignifie, and fight against God, in endeavouring to pull down that order and that ordinance which he himself hath set up. Such men by denying rule and authority, seem to be beasts, and to put off all humanity. For

The second use by way of Information.

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places without some in power would be rather wildernesses then Cities, and the Inhabitants rather herds of Beasts then Societies of men.

There are two sorts of men guilty of this sin.

First, those that in their Principles deny Magistracy to be from God. There have in several ages been some, that because they themselves were subjects and inferiours, would therefore deny all Sovereignty and Superiority. The *Donatists* whom *Augustine* undertaketh, were of that opinion. And so were the Anabaptists and Libertines in *Germany*, who (armed the rude multitude against their Magistrates, and) were opposed by *Luther*. And truly in our dayes there are some who against the light both of Nature and Scripture, affirm Government to be a work of darkness. Though it be written in the fleshy tables of their hearts, and in the tables of stone by the finger of God; That Fathers and Mothers civil as well as natural must be honoured, yet they are so wicked and blind, that they will not see or read it. In the Apostles dayes there were ungodly men that turned the grace of God into lasciviousness, despisers of Dominions, *Jude vers. 8.* such as aimed at Anarchy (according to *Calvins* Comment) and the over-throw of all Authority; being proud they scorned rule; and being licentious, they were impatient of restraint.

First, Order is needful to them that are in a state of innocency. Angels who continue in their estate of integrity differ in point of Superiority; *Michael* the Archangel, *Jude v. 4.* *Michael* speaketh the name of his person, and *Archangel* the nature of his office. There are Thrones, Dominions, Principalities, Powers, different degrees among those Angelical spirits. Surely if such order be conducive to the happiness of perfect Angels, it is the more desirable for the happiness of imperfect man. And if there be such order in heaven, it is no part of our bondage

bondage to have some order on earth; and therefore the *Grecians* do upon good ground use the word *αἰών* to signifie Superiority, or Government: which in its proper and native acception, signifieth *principium*, to set forth the antiquity of government, which had a being as soon as the world had a beginning*.

* Politick Government was probably then instituted, when man was first created under the Old Covenant of works; for it is a natural blessing, and grounded upon the fifth Command of the Moral Law, which commenced upon mans first

Creation before *Adams* fall, and the rather may we thus judge, because it is a law of Nature, which was binding in mans estate of innocency; besides, Christ himself who knew no sin, yet minded this duty of subjection, *Luke 2. 31. 1 Col. 16. 22. Mal. 22. 23.*

2. Order and Superiority are needful to them that are in a state of Apostacy; the more wild man is, the more need he hath of a yolk; the more heady our Horses are, the more we curb them: Unruly persons for their own good as well as for others, require restraint.

The hearts of wicked men are like the Sea which cannot rest, but is ever casting up mire and dirt; Now what a deluge would the boisterous waves of their unsanctified wills and affections cause, if there were no banks of Magistracy to bound them and keep them in. If some men were not Gods to others, most men would be Devils to others.

Augustine thinketh that all civil subjection of one man to another came in by sin, though not all natural subjection of children to parents. *De civit. Dei, lib. 19.*

Sin must be discouraged; evil doers must be punished; humane Society must be preserved; the good must be protected; our liberties and properties must be defended; justice must be executed; the poor must be relieved; wholesome laws must be maintained; and how can either of these be done without Magistrates: Many fear not sin, nor the God of Heaven, and if it were not for suffering from the Gods on earth, their lusts should be their law, and they would deprive the innocent of their liberties, estates, and lives, and turn the places where they live into *Acheldema's* fields of blood; nay make the earth worse in some respects than hell;

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for in hell there is no oppression, as no injustice; no guilty person freed, and no guiltless person punished; but had these men their wills, it should be so upon earth.

3. Again, Order or Magistracy is not only necessary to those that are in a state of nature, but to those also that are in a state of grace, *Tim* 3. 1, 2. *Rom* 13. 1, 2. When they begin to be servants to God, they do not cease to be subjects to the Gods. Christianity doth not consume but confirm Magistracy: As a man I obey and honour the Magistrate for fear; as a Christian, for conscience sake: so that Religion addeth a stronger tie and obligation. The Scepter in Christs hand doth not strike the Crown of the Magistrates head: No, it maketh it sit the faster, especially where their person is crowned with grace, and the power improved for the glory of Christ. One Ordinance of God doth not weaken but strengthen another.

I shall inquire a little, and very briefly, into the reasons which some urge against Magistracy and Order.

1. Say some, *We are the Lords Freemen, and therefore should not be servants of men*, 1 *Cor*. 7. 23. *Ye are bought with a price, be not the servants of men.*

Answer.

That place indeed forbiddeth sinful subjection to men, but not civil subjection to men. I may serve a Prince, but I may not sin at his precept and command; If men command what God forbiddeth, I must disobey men to obey God. Or that Text may import, that I must give no man liberty to give my conscience laws; No, my absolute dependance for soul-direction must be only on Christ and his Word.

Those whom Christ makes free are free indeed, but it is from bondage to their own and others lusts,

lusts, not from obedience to others righteous laws.

Objection 2.

Some tell us, *They are just and need no law; for they are a law to themselves: Now laws say they, are for them that are wicked.* 1 Tim. 1. 9. *The law is not made for the righteous, but for the wicked.*

Answer.

They that are so good that they need no laws for their correction, live among the wicked, and therefore need laws for their protection.

That forecited place in *Timothy* is meant of the Moral Law, of which the Apostle testifieth, that believers are free from its curse or malediction; but surely not from it as a rule for their conversations.

The hearts of the best are bad enough, and apt to wander, therefore they need all means; the hedge of mans laws as well as of Gods laws to keep them in. Laws are hedges both to fence them in from others violence, and to prevent their their wandering out.

Objection 3.

Paul forbiddeth going to law, 1 Cor. 6. 1, 2. *therefore no use of a Magistrate.*

Answer.

The Apostle doth not absolutely forbid going to law; But 1. before Heathen Judges, when godly Christians might have decided their differences and ended their controversies. They that deny to refer their lighter causes to honest understanding persons, give occasion to others to suspect both their causes and Christianity, v. 1, 3, 4, 5. 2. Among brethren, the very name of brethren should allay heats and charm discords, v. 8. The nearer their relation (though spiritual) was, the dearer their affection

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fection should have been, and therefore the sinfuller their division. 3. About trivial and small matters. If Mahometans go to law for mean toys, they are punished. 4. With vindictive spirits: whereas a Christian should go to law with a meek, mild, Gospel spirit, without either hate or heat, as Tilters break their spears on each others brest, yet without wrath or intention of hurt. So then it is not simply unlawfull to go to law before Heathen, if right cannot be had elsewhere, and the matter be weighty, and we do it not out of spleen or malice, but with meekness and quietness of spirit.

Objection 4.

They tell us, God is their Keeper; therefore they need neither Law nor Magistrate for their defence.

Answer.

God is the good mans Keeper; but how? not immediately (in an ordinary way) but mediately. As trust in God doth not consist with trust in means, neither without use of means where God doth afford them: for then Christ might have taken the Devils Counsell, and have thrown himself down from the Pinnacle of the Temple when God had afforded him stairs for his safe going down. Saints are under the shadow of Gods wings principally. He is their chief Sun and Shield, *Gen. 17. 1.* but they are under the shadow of the Gods wings subordinately, they are the instrumentall shields of the earth, *Psal. 47. 9.*

God can in regard of his absolute power protect his people without the shields of the earth, against all the opposition from men: as he can defend immediately from all the fiery darts of the Devil without the shield of faith, or the sword of the spirit. He needeth not the agency either of Magistrates in civil things, nor Ministers in spiritual things but he

hath ordained both. It is his pleasure that both should in subordination to him be used, and therefore neither can without sinning against him be neglected.

Objection 5.

Say they, we may not avenge our selves; we must not render evil for evil, but overcome evil with good, Rom. 13.

Answer.

Though a Christian must rather suffer then offer injuries; yet he may, nay must mind his own safety. He may not unjustly offend his Brother, but he may justly defend himself.

All private revenge is forbidden, but the Magistrate is Gods Minister; therefore as vengeance belongeth unto God, so the Magistrate may in Gods place take revenge, and one may implore his help, as he may commit his cause to God, so it be not done with a revengefull mind.

R. Willet in Rom. 13.

The meaning of the holy Scriptures is far different from the sense which the Apostate *Julian* put on them. When he had taken away their estates, he put them off with a mock, Your Master said, *Blessed are the poor*: and when he had sorely beaten them with his hands, he would wound them with his tongue saying, Your Master said *If one beat you on one cheek turn to him the other*. The Gospel certainly was never intended for a cross, but a comfort to a Christian, and though its principal aim be to further him spiritually, yet it never designed to hinder him corporally by any of those commands. Christ is more tender of his people, then to thrust them into the world like sheep among ravenous Wolves, and to deny them leave of calling to those civil shepherds to take care of them. God hath for that end appointed Magistrates to be nursing-Fathers, and nursing-

Magistratus necessarius ecclesie, quia à Deo ordinatus est ad defensionem Ecclesie. Polan. Syntag lib. 7. c. 19.

Fi

Mothers

The Dignity of Magistracy.

Mothers to the children of God, to be as tender of them, as provident for them, as helpfull to them as Parents to their children, as Nurses to their Babes. They are set up by God himself to be a wall upon which the weak Ivie of the Church may lean, and by which it may be supported.

Haring accused (though falsely) *Luther* to have animated *Munzer* the rebel-preacher in *Thuringia*.

Calvin in *Rom.*

Thus we see that piety is not opposite to authority; though that false surmise that Christians were enemies to the policy and government of Kingdoms, was the cause of several of the Persecutions in the Primitive times. And indeed the Devil and his agents suggest to Princes so much to alienate their affections from religious persons. But though some monstrous bodies have brought forth such an hideous birth, That Religion denyeth all Rule; yet you see how far the Gospel is from being the Father of such a Child, when it commandeth lawful obedience to Infidel Magistrates. It establisheth the first Table, and surely doth not abolish the second. And *Calvin* thinks that least believers should think themselves free from that yoke, *Paul* wrote the Epistle to the *Romans*, to inform them of the contrary. For it is very strange to conjecture that that God, which is the God of order in the Churches, should be a God of confusion in the Common-wealth. No, but the Original of this error is mans corrupt nature, which hateth inclosures and banks, and would have all common and level, that he might run to excess of riot without any rubs or hinderances. And thence it is that like waters stop at a Bridge, he roareth and maketh such a noise. As the mad dog is enraged because of the chain that cleth him, and the unruly Horse foameth and fretteth, because of the Bridle that curberh him: So these men mad upon lust, cannot endure to be chained by laws; these furious Horses would have therein on their own needs.

Secondly, Those that in their practices, contain Magistracy, sin against this truth discovered in the

Text:

Text; for they despise an Ordinance of God,
Rom. 13. 2.

Some sin in their words by uncivil disrespectfull language; The corruption of their hearts breaks out of their lips; These filthy dreamers defile the flesh, despise dominions, (*Καταφρονεῖτε τὰς ἐξουσιῶν*, they opposed not so much the Officers as the Office, not so much the Magistrate as Magistracy,) speak evil of dignities, *Iude ver. 8.* they blaspheme glories. It is blasphemy against the second Table. Our wicked times are a wofull Comment on that Text. Those persons and places which are honoured by the Spirit of God with glorious Titles, are bespattered by them with dirty, disgracefull language. Because they could not by the power of their hands displace the Magistrate: therefore with the poison of their tongues they did disgrace Magistracy.

Βλασφημία. ὁ ἄνθρωπος, idem
valet quod: βλασφημία τὴν
φύσιν, alterius fama la-
dere maledicti.

These men begin to speak evil of the Gods, and ordinarily end in speaking evil of God himself. As *Aretine* by libellous and contumelious speaking against Princes, came at length to disesteem God himself.

Observe how express the command of God is, *Thou shalt not revile the Gods, nor speak evil of the Rulers of thy people, Exod. 22. 28.* This text is quoted by *Paul*, *Acts 23. 2, 3, 4* where he called the High Priest *whited wall*, and afterwards said, *he wist not that he was the High Priest*: which words are very much controverted by Expositors. Some think he spake ironically, because he saw nothing in him worthy of that office, and because the Priesthood was now determined in Christ, he did usurpe that Office which did not belong to him, and probably he was some Surrogate brought in (through the disorder of the times) by some sinister practices. Others (and that to me more likely) expound it thus, I wist not, I considered not, I heeded not, in my haste, in heat I took not sufficient notice, but termed him

So Diodat. in loc. Calvin.

Vide Joseph. Antiq. lib. 20.
cop. 3. 5.

Jun. in Parall.

Seneca saith of Egypt that it was loquax & ingeniosa in contumeliam praefectorum provincia: in qua qui vitaverit culpam, non effusetur infamiam.

Luther cried *Henry* the eighth mercy for his uncivil language, such as that *Audi Domine Rex, edocebo te.*

The mother of *Artaxerxes* in *Plutarch* was wont to say, that they who addressed themselves to Princes, should use silken words.

whised wall, which words I acknowledge might well have been spared. The opinion of *Junius* is that *Paul* did not know him to be the High Priest; and therefore pleadeth his ignorance as (at least) an extenuation of his offence. But whatever the sense of the words is, this is clear that such as revile Princes, disobey Gods precept. Thou shalt not revile the Gods, nor speak evil of the Rulers of thy people, that is thou shalt not speak evil of them by reproach or calumny, nor wish any evil to them by imprecation or curses.

Nay, the Holy Ghost speaketh the persons guilty of this sin to be impudent audacious sinners, *2 Pet. 2. 10. They are not afraid to speak evil of dignities;* as if he had said, If they had feared either God or man, they would not have dared to commit this sin. They were bold sinners indeed that durst spit their venom in the faces of the Gods, and with the sword of their mouths adventure upon the mouth of the sword. O to what an height of unholiness are they arrived that bring railing accusations against the Gods, when the Arch-angel durst not bring one against the Devil! *Jude ver. 9.* But their tongues are set fire on hell, *James 3. 6.* therefore no wonder if they are set against heaven, *Rosal. 73. 9.* Is it fit to say to a King Thou art wicked, and to Princes Ye are ungodly! *Job 34. 18.* The interrogation is a strong negation. Kings must be courted with soft and silken language. If *Elias* and *Isaiah* do otherwise, they being moved extraordinarily, are no copies for us to write after.

As some sin in their words by uncivil language, so others in their works, by their unseemly carriage towards the Magistrate. Surely the world is near its end, that there are so many dregs appearing, such brutish persons in it that have not only banished piety but humanity. They neither reverence the rulers nor honour the ancient. How many are in their

their principles antiministerial, and in their practices antimagistratical. As *Nazianzen* observeth of the *Arrians*, they began in blasphemous language against the Deity of Christ, but ended in tumultuous carriage against the peace and tranquillity of the Common-wealth. They plead for a Christian liberty with their mouths, but the vote of their hearts carrieth it for an Antichristian licentiousness.

The time was when a Magistrate came by, the young men that saw him hid themselves (either for reverence of *Job's* person, or least they should fail in their respectfull behaviour towards him, or least he should spee somewhat amiss in them) and the aged arose and stood up (in token of honour and to shew respect to him,) *Job* 29. 8. but now the tide is turned. We are fellow-creatures say some, and therefore we must be fellow-beasts, taking no notice of, nor shewing any respect to one more then another. But now saith *Job*, they that are younger then I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock, and now I am their Song, yea their by-word: they abhor me, they flee from me, they spit in my face, *Job* 30. 1, 9, 10. So low indeed are they whom God hath set on high, through the pride and prophaneness of mens hearts. One observeth of the *Persians*, that when they came into the presence of their Prince they drew their hands into their sleeves in token of reverence and loyalty. But how many Christians come short of heathen, and that which is saddest of all, under the pretence of religion? But such must know that by contemning such men they contemn God. They have not rejected thee, saith God to Samuel, but they have rejected me, *1 Sam.* 8. 7. not so much thee who art but my Minister as my self, who being their Supreme Lord do rule by thee as my Deputy. As Magistracy is Gods Ordinance, by despising this order which is by divine appointment, they despise its

Xenoph. Mellen. lib. 11.

author; as Magistrates are the resemblance of his glory, Gods, Glories, by contemning the picture they contemn the person; and they that thus dishonour God, shall belightly esteemed by him. *They that resist the Magistrate, shall receive to themselves damnation, Rom. 13. 2.*

My second use will be by way of Exhortation; First to Inferiours; If the God of Heaven hath appointed Magistrates to be as Gods on earth, it exhorteth us to honour them. *Honour the King, 1 Pet. 2. 17.* saith the Holy Ghost. *Honour to whom honour belongeth, Rom. 13. 7.* There is honour due to our civil as well as to our natural Parents, so much is expressed in that standing Law of God the fifth Commandement, *Exod. 20.* Though they are to be honoured as Gods, yet not as the true God; civil respect is due to them, not divine. Yet some Roman Emperours out of intolerable pride, have affected to be called Gods, and commanded others to sacrifice to them. This civil honour is to be visible,

1. In giving reverence to their persons.

2. In yielding obedience to their righteous precepts.

First in reverencing their persons. Magistrates are honoured by God, and therefore may well be honoured by us.

Those who are dignified by God, must not be debased by men.

We ought to honour them in our hearts, by standing in awe of them, by esteeming them as they resemble God, *Prov. 24. 21.* and are in his place to be higher and worthier then others, *Thou art worth ten thousand of us,* say they to *David, 2 Sam. 18. 3.* The godly people counted King *Josiah* the breath of their nostrils, *Lament. 4. 20.* And the Holy Ghost brandeth them for sons of *Belial* that despised *Saul* in their hearts, though he were a wicked King, *1 Sam. 16. 27.* In our carriage we must honour them by rising up to them, *Joh 28. 9.* by bow-

ing

Magistrates are *pater patrie*.

Prohibiti sunt maledici, non iussi sunt sacrum honorari. Aug. in *Exod.*

Honor est agnitio dignitatis vel excellentie illius que est in alio cum ejusdem debita testificatione. Agnitio simul dicitur & testificatio, quia neq. in externa observantia sola neq. in interna consistit, sed in utroq. Amel. Med.

ing the body to them, 2 Sam.24:20; by silence when they speak, Job 29:6, 10.

Honour is an outward signification of that inward reverend opinion which we have of them for their dignity and greatness.

They are honoured in our speeches. The Patriarcha call *Japheth* their Lord, *Gen. 10. 1. 3.* And themselves his servants, *Gen. 10. 1. 3.* *Baruch* 1. 1. *Most Noble Festus* *Hester 5. 3.* *If I have found favour in the sight of the King, and if it please the King, to grant my Petition, and to perform my request, faith holy Hallel to the Heavens King.*

mis is reported of the great Gradd-father of *Fabius Maximus*, that though he had been five times Consul, and had obtained many triumphs for divers honourable victories; yet when his own son was Consul, he willingly submitted himself to rotting, served under him as his lieutenant; & followed down of force his son in his triumphing *Chariot*. But such Heavens will rise up in judgement against such Christians!

Secondly, your honouring them must appear by your yielding obedience to their lawful precepts. In the Kingdom of Christ this is wonderful, *such* *Zeal*, that he will be and commandeth all Princes and Potentates to be subject to his Kingdom, and yet he will be and commandeth that his Kingdom be subject to Princes and Potentates, *Titus 1. 1. Perhibere* *mentis* *obsequium* *Principalibus* *et* *Potensibus*, *ut* *et* *obey* *Magistris*. Subjection notes their acknowledgment of obedience to be due, and obedience notes the act itself of obeying, or the practice answerable to the fore-mentioned principle. By Principalities are meant those that have the Supreme power, as Kings or chief Magistrates; Powers signify such as exercise delegated authority, and hold from those higher Powers, as Presidents of provinces, Lieutenants of Counties, Judges, Justices, Mayors, &c. Now put them in remembrance; Men are apt to be forgetful

Millem obedire quam miracula facere. Luth.

Zanch. Miscel. epi. ded.

both of obedience to God and the Gods; Naturally we are so proud and high, that we are unwilling to stoop to those that are higher; and therefore we had need to be put in mind of our duties, to submit our selves to every Ordinance of man for the Lords sake, whether to the King as Supreme, or unto Governours as unto them that sent by him, 1 Pet. 2. 14. Good Rulers we must obey, saith one, as God; bad, for God.

*Magis obtemperandum est
diu apud quos diutius ma-
nendum est quam hominibus
quibuscum admodum brevis
tempore vivendum est. An-
tigon. in Sophoc.*

But take notice, I say, Magistrates must be obeyed in their lawful commands. If a King (saith our Civil Law) giveth laws out of his own Territories, he is not to be obeyed. And if Magistrates command what God forbiddeth, they give laws out of their own Dominions, and therefore saith the Divine law, they are not to be obeyed. God indeed is to be obeyed universally and unlimitedly, *intuitu voluntatis*, upon the bare sight of his will; but I must examine the laws of men by the laws of God; and if they are dissonant and disagreeing to Gods laws, I must be disobedient to their laws. No meer mans *ipse dixit* is sufficient. Acts 6. 29. *We ought to obey God rather than men.* The men of Calicut say some, will do whatsoever their Emperours command, though it be to worship the Devil, as some write they do; but we must observe the order of commands, Fear God, is before Honour the King, 1 Pet. 2. 17. And again, *My son, fear the Lord and the King, Prov. 24. 21. And Eccles. 8. 2. My son keep the Kings command, and that because of the Oath of God; which latter words, And that because of the oath of God, are not only a reason, but as is excellently observed, a limitation to the precedent Exhortation; They are a reason or enforcement: It is necessary to give obedience to Magistrates, not only out of fear towards them, because of their sword, but out of conscience towards God, because of his vows that are upon us, Rom. 13. 5.* and

*Vide Large Annotat. in
loc.*

and so it seems to relate to some Covenant and Oath of fidelity, which was taken by the people towards their Princes, 1 Chron. 11. 3. *Isai.* 19. 18. And surely Oaths to Magistrates are to be kept, though some slip Oaths as easily as the Monkies do their collars; and like the man possessed with the Devil, break all those bonds asunder. God will have a time to make inquisition for perjury, when his roll of curses ten yards long, and five yards broad, shall rest in the house of him that forswearth himself, and destroy it, *Zach.* 5. 2.

But the words may be considered as a limitation; *Keep the Kings command*; but so, that thou do not violate thine Oath and obedience due to God. Thy fealty to the Gods must be such as will consist with thy fidelity to God; for we are bound to God and his service by Oath and Covenant, 1 *Pet.* 3. 21. *Psal.* 119. 106. And no subordinate obedience must make us forget our obedience to him who is Supreme. We must obey Rulers *usq; ad aras*, as far as Religion will suffer us, and no farther. My obedience to man must be regulated by a good conscience towards God, *Dan.* 3. 16, 17, 18. 1 *Sam.* 22. 17. *Alt.* 5. 29. As a subordinate Officer is not to be obeyed when he useth his power against his Prince; which he received from his Prince, and should have improved for his Prince: So neither is a Prince to be obeyed when he useth his power against God, which he received from God, and should have improved for God. As we must give unto Caesar the things that are Caesars, so we must give unto God the things that are Gods, *Matth.* 22. 21, 22. One observeth that the Greek Article is twice repeated when he speaketh of God, more then when he speaketh of Caesar, to shew that our special care should be to give God his due. It was a noble speech of those Worthies (mentioned, *Dan.* 3. 16, 17, 18. who were commanded by the King to worship the Image which

Τὸ τῷ θεῷ τὸ ἐξ ὅτου.

To pay to the King that tribute which is due to God only, is not *tributum Caesaris*, sed *servitium Dei*, he bel. Chrysof.

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he had set up) O Nebuchadnezar we are not careful to answer thee in this matter. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee O King, that we will not worship thy God, nor fall down to the golden Image which thou hast set up. And it was a gallant answer of the Prince of Cendes, who being taken Prisoner by Charles the ninth of France, and put to his choice, Whether he would go to Mass, or be put to death, or suffer perpetual imprisonment? The former (said he) by Gods grace I will never do; and for the two latter let the King do with me what he pleaseth; God I hope, will turn all to the best.

We are also to honour Magistrates both by praying for them, and paying tribute to them; the former is our duty, and the latter is their due; I will, saith the Apostle, that prayers and supplications be made for all men, for Kings, and all in authority, 1 Tim. 2. 1, 2. The burden which lyeth on them is weighty, we had need therefore to beg of God to strengthen their backs, otherwise they can never bear it. There is a truth in that saying, Did men but know the weight of a Crown, they would not stoop to take it up. Pride indeed is so prevalent with many persons, that they will venture their lives to satisfy their ambition; these mens great care is to get the Sword, the Scepter, not how to use them for God and his people; but certainly they who mind a faithful discharge of their trusts, find the Magistrates Throne to be a place of little ease. They are shepherds, *Isai. 44. 28.* and we know the life of a shepherd is a laborious life, they endure the scorching heat of Summer, and the nipping cold of the Winter to keep their flocks safe. Cares and Fears about publike concerns molest them night and day, as weights hang on a clock, and

Mist. G. H.

Moses was a pious patient man, yet he telleth us notwithstanding all his strength of grace, *Non possum portare*, I am not able to bear all this people. Numb. 11. 14.

and will not suffer them to sleep. If they watch to protect us, should not we watch unto prayer for them? The enbleme of King Henry the seventh in all the windows of his house was still a Crown in a bush of thorns; surely to tell us that great places are not free from great cares; that no man knoweth the weight of a Scepter, but he that swayeth it.

B. Halls contemplation.

We are bound likewise to pay tribute to them as well as pray for them; *Rendre to all their dues, tribute to whom tribute belongeth, custom to whom custom,* Rom. 13. 7.

Capitatio, Poll money which men pay by the poll, or according to their estates; *tributum*, vestigal, due for merchandize. See 74.

It is observable, The Holy Ghost calleth it their due. To pay tribute or custom is not an act of curtesie, but a duty which must be done out of conscience; God commandeth it from us in lieu of the Magistrates care of us; as v. 6. *For this cause pay ye tribute (præstatis, non datis, you pay; not, you give) for they are Gods Ministers, &c.* Your paying tribute and custom, is a sign of your subjection to them, and a thankful acknowledgement of your protection from them, and v. 5. For this cause ought you to be subject, not only for wrath, but for conscience sake. God taketh care for the maintenance of the Magistrates well as of the Minister, and doth strictly enjoin us, that both they who watch for our souls, and they which watch for our bodies should have an honourable subsistence. Did such as are private, but seriously consider this word *conscience* (for conscience sake) they durst not as they do, cozen the publike. The same mighty Possessor of Heaven and Earth, who giveth me a right to the whole, giveth them a right to a part of my estate, and therefore to cozen them of their dues in tribute or custom, is to cozen and defile my conscience by the violation of Gods righteous command*.

Pompey first converted the capitation or head silver to the City of Rome. Par. in Rom.

* Tiberius did not approve that shepherd that slayed his sheep instead of clipping; Nor Tully him who cut the wings, so that they could never grow after. Magistrates are set for the good of the people; and therefore should be moderate in demanding their goods.

I shall in the next place lay down two or three thoughts

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thoughts to enforce the duty of honouring Magistrates.

First, Consider the necessity of Magistracy; without Magistracy one man would be but bread for another; and the world which is like the Sea for storms and tempests, would also resemble it in this, that the Inhabitants of it would be as the fishes of the Sea, the great would devour the small. *Men are like the fishes of the Sea* (saith the Prophet) *that have no ruler over them, Hab. 1. 14.* No man could call any thing his own, were it not for these Gods. Did not they defend us by their power, every one would rob and wrong us at his pleasure. Our liberties, estates and lives would quickly be a prey to the covetousness and cruelty of vicious persons. Liberty and property are quite banish'd where authority is not established. Who can express the malice, and murders, the rapine and robberies, the mischiefs and miseries that reign where the Magistrate doth not reign. *In those days there was no King in Israel, every man did that which was right (not in Gods, but) in his own eyes; Judg. 17. 6. Judg. 19. 1.* And what evil is not good in his eye who hath the Devil for his guide and leader, and corrupt nature for his law and rules? When the gate of Magistracy is shut, the floodgates for all manner of enormities are open. When these that bear up the pillars of the house are removed, how soon will the building be ruined? When God intended the destruction of the *Jewish* Common-wealth, he took away their *Sanctum*. And in the glass of our times it is too too visible what a sad deformed face things have, when Magistrates are overturned. *Constantinople* will witness to this truth, where upon the grand Signiors death, till his Successor be on his Throne, all things are in a confusion, and the Janizaries have the rule and Dominion. Some write that the *Persian* law commandeth, that upon the

the decease of their Kings, there should be a suspension of the Laws for certain(five)dayes that Subjects might know the necessity of Government, and learn to value it more by being bereft of the benefit of it for a time. Nay when God is exceedingly provoked by sin, how sharply doth he make men suffer by taking away their stay and their staff! The mighty man, the Judge, the Prophet and the Prudent, *Isa.* 3. 1, 2, 3, 4. The taking away the civil stay and staff, the Prince, and the spiritual stay and staff, the Prophet, will quickly cause the fall, yea the utter downfall of the people. Men often murmur at the Magistrate, and tell us (many times falsely) He is a Tyrant, if he were gone all would be well; but when he is out of the way, do they not find many Tyrants for one? Every man would be an oppressor, were there no man to be a restrainer.

What would a Nation without government be but a desert of savage beasts? what would Towns be but dens of Thieves, and what would families be but stages of unclean birds? yea what would most men be, but like dogs trying all right and title by their teeth and strength?

Men naturally are more afraid of the noise of the Musket then of the Bullet; I mean of the frowns of the Rulers, then of the fire of Hell: and therefore were they once free from them, they would do that which would soon undo both themselves and others.

Now the necessity of Magistrates calleth for reverence and obedience to their authority. The more needfull things are, the more gratefull they should be. Things that are superfluous may be slighted, things that are only convenient may be the less valued: but things that are absolutely necessary must be highly esteemed. I tell thee, the Ministry is not more necessary to the well-being of the Church, then the Magistracy to the well-being of the State. You may as soon see a Tree thrive without a root, as

a Common-wealth flourish without a Ruler. Magistrates are in Scripture called the *heads of the people*, *Exod. 18. 25*. because they are as necessary to the body Politick, to direct and govern it, as the head is to the body natural; therefore as the members yield respect and are subject unto the head (if the head do but ake, all the humours of the arm (as some observe) run to the head, and therefore the arms are thin and slender, because they want their proper nurture; yea if the head be in danger how do the other parts hazzard themselves for its shelter? many an hand and arm hath been wounded, that the head might be saved) thus should subjects shew their respect to, and tenderness of their superiours, for if a member or some of the inferiour parts be cut off, the body may live; but if the head be taken off, if Governours be let aside, *Actum est de republica*, that Kingdom that Common-wealth cannot stand long.

Secondly, Consider the severity of God against the contemners of Magistrates. There are several in the word of God that stand up like the Mast of a Ship cast away by Sands, to warn us that we steer not their course, least we be sunk also. Those who opposed the preservers of our civil lives, have not seldom been punished with violent deaths: *Corah* and his company, *Abimelech*, *Athaliah*, *Adonijah*, *Absolom*, *Zimri*, *Joab*, *Sheba*, with several others will confirm this truth. And humane as well as divine writings speak to the same purpose.

James the first King of *Scots* was murdered in *Perth* by *Walter Earl of Athol*, in hope to attain the Crown: for so had his Sorcerers prophesied, and crowned he was with a Crown of red hot Iron clapt upon his head, being one of the tortures wherewith he ended at once his wicked dayes and desires. *Becket*, *Mortimer*, *Tyler*, *Warbeck*, *Sanders*, *Story*, *Campion*, the *Piercys*, the *Powder-Plotters*, *Rhodolphus Duke of Sævin*, *Richard the third of England*,

and many others have been marked with divine vengeance for contemning this divine Ordinance.

My Son, saith Solomon, fear thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall arise suddenly, and who knoweth the ruine of them both? Prov. 21. 22. i.e. of them that fear not God, and of them that fear not the King. And *Eccles. 10. 8, 9. He that diggeth a pit, shall fall into it; and whose breaketh an hedge, a Serpent shall bite him. Whoso removeth stones, shall be hurt therewith; and he that cleaveth wood, shall be endangered thereby.* These four proverbial expressions speak the danger of them that go about to supplant their Rulers. Whilest they are digging pits to catch others, the earth falleth on them, and murdereth themselves. When they are breaking up the old hedge of Government, Serpents and Adders which use to harbour in old walls and hedges will sting them.* God will make men know that it is a dangerous thing to confound rule and subjection, and to break down the partition wall which he hath set up between Magistrates and people. When these sharp instruments which they run against, wound them deep, they will believe that it is bad meddling with edged tools; and that there is a truth in those words of the Apostle, *They that resist procure to themselves damnation, Rom. 13. 2.* that is, both corporal punishment and eternal torment, saith *Peter Martyr.*

If thou wouldst not therefore suffer with others, take heed of sinning with others. *Depart I pray you from the Tents of these wicked persons,* (saith *Moses* to the Congregation upon the conspiracy of *Corah, Dathan, &c.* against their rulers) *and touch nothing of theirs, lest ye be consumed in all their sin.* *Numb. 16. 26.* They that join in common rebellions, must expect to be joyned in common destructions. Be not impatient of rule, as thou desirest to
avoid

avoid that ruine, which Gods mouth doth threaten, and his hand will execute on such rebellious ones. Let those many examples (which are in Scripture and other Authors mentioned) of them that are hung on Gibbets as monuments of Gods fury, fright thee from their acts least thou partake of their ends. Believe it, no King can possibly be so tender of his own honour, as God is of his own Officers. Do not therefore shoot off thy guns of opposition against the Gods, least they recoil and kill thy self. Reviling of natural parents was banishment by *Plato's* Law, death by Gods Law, *Exod. 21. 17.* Those then that revile civil parents, shall not alwayes go unpunished.

Martial Policy, true Religion, and civil Justice, are the three Pillars which uphold all, faith *Sr. Walter Rawleigh.*

Thirdly, Consider, thy felicity and welfare doth under God depend much on the Gods. The Apostle enforceth this use by this very Argument. For he is the Minister of God for thy good, *Rom. 13.* If he labour to do thee good why shouldst thou imagine evil against him? To render ~~good~~ for ~~good~~ is God-like, *Mat. 5. ult.* but to render evil for good, is devilish.

Magistrates are shields, *Psal. 47. 9.* they defend their subjects from the darts and bullets with which the sons of violence would wound them.

Shepherds, *Numb. 27. 17.* to defend their from the devouring mouths of ravenous creatures. They are called the foundations of the earth, because they support the building from ruine, and sinking, *Prov. 10. 25.* Coverings, *Ezek. 28. 16.* which importeth that Engine, under which Souldiers used to be protected in assaulting the walls of an enemy against the stones and darts which were thrown down upon them. Guides, *Prov. 6. 7.* because they lead and direct the people. Angels, *2 Sam. 14. 15.* in that they defend and protect the people. The Fathers and Mothers of the Countrey. *Gen. 41. 43.* Judges *5. 7.* because they take care of, and provide for their people. Healers, *Job 34. 17.* because they cure their wounds, and make up their breaches.

They

Βασίλειον, quasi βασις τῶ λαῶ.

Διαξ ab Alex. medela.

They deliver the poor that cryeth, and the fatherless, and him that hath none to help. They are eyes to the blind, and feet to the lame, Fathers to the poor, and helpers to the needy, Job 29. 11, 15. They are born not for themselves, but for the good of many, as *Bucers* Phytitian told him. And they govern not seeking their own wealth, but the Commonwealth, as *Ælius Adrianus* Emperour of *Rome* would say. They are as Trees whose leaves are fair, whose fruit much, and in them is meat for all; in their shadow the beasts of the field dwell, and in them the fowls of the heaven have their habitation,

Non sibi sed multorum utilitati se esse natum.

Non mihi sed populo, signifying that which he was often heard to say; Ita se rempublicam gesturum, ut sciret rem populi esse, non suam.

Dom. 4. 12. 21.

They are the keepers of our liberties, the preservers of our lives, the safety of our persons, the security of our possessions, the terrors of sinners, the defence of Saints, the Nerves and Sinews, yea the Vital spirits of the body Politick, without whom all things would run to ruine, and quickly fall to confusion. How much then do they for us, and how much then should we be subject to them! Surely as little as many value them, they will find much cause to celebrate the funerals of these civil Fathers with many tears. Our comforts as well as our consciences call upon us to be subject. To wish them harm that watch to be our helps, is horrid ingratitude. *Cicero* saith, he that killeth his Father committeth many sins in one, because he sinneth against many obligations. His Father begat him, nourished him, brought him up. Magistrates are the Fathers of their Countrey; he that resisteth them, or doth violence to them, committeth several sins in one, because he sinneth against so many engagements to subjection. We owe all the comforts we enjoy for this world, nay somewhat of them that relate to a better world under God to the Magistrate. We could not sleep quietly in our beds one night; we could not eat one meal peaceably in the day without them, we could

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no

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not call either children, or estates, or lives our own without them: we could not enjoy such liberties for our souls, such frequent communion of Saints with our them. How great then is our obligation, and how great should our subjection be to them! These many cords of kindness should bind us to them. He was possessed with a Devil whom no cords would hold, *Mark* 5. 3. and surely they are little better that against the Law of God and this protecting love of the Gods will not learn to be loyall.

Trees receive moisture from the earth, and within a while pay it back in those leaves that fall to the earth again: the Rivers receive their waters from the Ocean, and they acknowledge it in emptying themselves into it: Sheep that are fed by us acknowledge it in serving us with their flesh and fleeces. And shall man be more brutish then the beast? I shall end this exhortation with the words of the Holy Ghost a little varied; *Obey them that have the rule over you, and submit your selves, for they watch for your bodies (as Ministers for your soul) as they that must give an account,* Heb. 13. 17.

My second Exhortation will be to the Gods. If the God of heaven have appointed you to be Gods on earth, then it may exhort you to walk as Gods, and to work as Gods amongst men.

First, Walk as Gods among men, your calling is high, and therefore your carriage should be holy. Every calling hath a peculiar comeliness belonging to it. A Courtier hath another manner of behaviour then a Countrey man, a Scholler then a Scullion, a Prince then a Peasant. The greater your priviledges are, the more gracious your practices should be. Remember whose livery you wear, whose image you bear, whose person you represent, whose place you stand in, and walk worthy of that calling whereunto you are called, *Eph.* 4. 1. Some would have us give no names to children, but such as should

mind.

mind them of their duty. The spirit of God hath given you a divine name which should mind you of the divine nature. Since your compellations are according to God, surely your conversations should be according to the Gospel.

The several Titles given to you, call for sanctity and strictness from you.

The spirit of God calleth you Kings, 1 Sam. 8. 9. and Princes, *Job*. 8. 33. Now is it seemly or suitable, to see Kings or Princes padding in the mire, or playing in the dirt with every beggars brat? Doth not every one expect that their Linen should be in print, their cloaths clean without the least spot of dirt? And is it comely or consonant to see Magistrates (honoured with a commission from heaven) wallowing in the mire of sin and pollution with every heir of hell? Do not all expect that as your places are god-like and honourable, so your practice should be godly and answerable, that your linen should be white, your garments undefiled, and your persons higher then others not only in place but piety?

When King *Porus* was taken prisoner, and demanded by the Conquerour how he would be used? he answered, Like a King: and being three times asked the same question, he as often returned the same answer. And if you ask me how you should demean your selves, I would answer Like Kings, Every one resembling the behaviour of a King. *Prov.* 31, 34. It is not for Kings, O *Lemuel*, it is not for Kings to drink wine, nor Princes strong drink, least they drink and forget the Law. Give not thy strength unto women, nor thy wayes to that which destroyeth Kings. Drunkenness and Uncleaness are sinful and unwarrantable in Subjects, but they are most sordid and abominable in a Sovereign. They are so much worse then others, by how much they ought to be better then others. A disease that surprizeth the head or heart,

Of *Bonofus* the Emperour it was said, He was born *non ut vivat, sed ut biat*. And when being overcome by *Probus*, he hanged himself, it was commonly jested, That a tankard hung there, not a man.

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is more dangerous then those that infect the exterior members: A spot in silk is far worse then one in sackcloth. A Flie in a barrel of pitch doth not the harm which it doth in a box of Ointments.

When *Scipio* was offered an Harlot, he said, *Vellem si non essem Imperator*, I would if I were not a General, an Emperour. Should such a man as I lie! said *Nehemiah*. So should a Ruler consider, Should such a man as I be unclean! I that punish such sin in others, should I commit it my self! Should such a man as I swear, be lascivious in my language, or unfavoury in my speeches! *A divine sentence is in the mouth of a King, Prov. 16.10.* I whose words are Laws and Oracles, should speak as the Oracles of God, *1 Pet. 4. 11.* Should such a man as I prophane the Sabbath, associate with sinners, be prayerless in my family, or venture upon any iniquity! *It is an abomination for Kings to commit wickedness, Prov. 16. 12.* *Peter Martyr* told *Queen Elizabeth*, that Princes were doubly bound to God, as Men, and as Princes or chief men. Their sins are sins against more obligations, and therefore are sins of more aggravations then others. A great man cannot commit a small sin; yet a great man is seldom a good man. Godliness in a Ruler is like a Diamond in a golden Ring, which shines radiantly; but there are few Jewels so set. Among all the Kings of *Israel*, not one godly man: Among the Kings of *Judah* very few. * Men in high places are apt to have their heads giddy, and thereby are in great danger of falling. Of one only Roman Emperour (*Titus*) it is said that he was the better for his honour; most are worse.

The Spirit of God calleth you the children of God, And all of you are children of the most High. Now how exactly, how circumspectly should the children of God walk! Much obedience may be expected

Ideo deteriores sumus quia meliores esse debemus. Salv.

* Pope *urban* wrote to a Prelate in his time scoffingly, *Monacho fervido, Abbati calido, Episcopo tepido & Archiepiscopo frigido*, still the higher in means, the worse in manners.

expected from servants, but more from sons; their preheminance is more, and therefore their obedience should be more. The fathers of the flesh look for much dutifulness from their children; but surely the Father of Spirits may look for more from his children. *Phil. 2. 15. That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.* Ye that are Gods sons, are appointed to blame others that do evill, and therefore it becometh you to be blameless your selves; *Qui alterum accusat probri, &c.* but blameless and harmless, the sons of God without rebuke. The sons of great men should be without riotousness or rebellion; but the sons of God should be without suspicion or rebuke; that is, walk so strictly, as that they should do nothing blame-worthy. *If God be your Father, where is his honour? Mat. 1. 6.* Do you honour him in your hearts by giving him your superlative love, and fear, and trust, and esteem? Do you honour him in your houses, by causing all within your charges to worship him according to his Word? Are your houses houses of holiness? praying, reading, singing, catechising houses? are they examples of Religion to your neighbours? Is holiness to the Lord written upon your selves, your children, your servants, your estates, and upon all that belong to you? Do you honour God in your lives by walking as he walked? *Are ye followers of him as dear children? Ephes. 5. 1.* Do you resemble him as children their Father? Are you holy as he was holy in all manner of conversation? Was your everlasting Father (when he walked in your flesh upon earth) ever guilty of cursing, or swearing, or lying? Did any rotten communication ever drivel out of his lips? Was he ever guilty of oppressing the poor, or despising the needy? of seeking himself, or of doing his own will?

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Did he ever neglect praying, and instructing his Family of the Apollies, or supplication by himself? Was not he at prayer early in the morning a great while before day, and was not he up at it all night? Was it not his meat and drink to do the will of his Father, and to finish his work? Did not he go about doing good, glorifying God upon Earth, and doing what was well pleasing in his sight? Surely ye that are the sons of God by ^{name} and office, should resemble the Son of God by nature.

Euseb.

O Sirs, Think of it; ye that are the sons of God by deputation, should resemble this Son of God by generation. Be not as *Eli's*, and *Samuel's*, and *David's* children, a disgrace to your Father: But as *Constantines* sons resembled their Father in his good parts and practices, so be ye perfect as your Father in heaven is perfect, *Mat. 5. ult.* *David's* daughters were known to be his children by their garments, *2 Sam. 13. 18.* Do you make it known to others that you are the children of God, by not defiling your garments; by keeping your selves unspotted from the world; by looking to your cloaths that they be not defiled, though ye walk in dirty streets; be as the children of God, without rebuke in the midst of a crooked and perverse generation.

Consider, the Devil is ever watching for your halting, and like some unkind servant, he blabs presently to the Father what a dirty pickle his children are in. Suppose he seeth the dirt of drunkenness, of uncleanness, of squeezing tenants, of prophaning the Sabbath, of scoffing at godliness, of irreligion and atheism in your houses, and immediately carries your cloaths to God, as the Patriarchs did *Joseth's* coat (*For he accuseth men before God day and night, Revel. 12. 10.*) Saying, Lord, is this thy sons coat? Know now whether it be thy sons coat or no. *Gen. 37. 32.* Do thy children use to carry themselves as my children! Surely these are
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of their father the Devil. Can you imagine that God should own you? No certainly, (as the Pope disowned the Bishop, when the Emperour had sent the Buffe-coat in which he was taken prisoner, and delivered him up to justice) he will not dishonour himself by owning you. Nay, how can you expect but that Jesus Christ, who sitteth by, and heareth the indictment against you (who useth to appear as an Advocate for others, when the Accuser of the Brethren pleadeth against them) should even second the Bill against you, and say to God, as *Moses*, *Dent. 32. 5. They have corrupted themselves, their spot is not the spot of Gods children, they are perverse and crooked persons!* Father, these are sins not of weakness but wickedness; they are not infirmities, but enormities; they are not the spots of thy children. Those that cast thee out of their hearts, and let the flesh have the Supremacy there; that cast thee out of their houses, and let the world have the Superiority there; Those that make no conscience of thy day and their duties; whose whole care is to be honoured and enriched; whose heat and fervour is for credit and profit, and put thee off with a few fragments of time, and a few scraps of their estate, which they can spare from the world and flesh; those sin like wretches, like rebels, not like Saints, like sons; *Their spots are not the spots of thy children.*

There are spots which may be, and spots which cannot be the spots of Gods children. All sins are unsutable to, but some sins are inconsistent with sonship; yea the preheminance of Adoption doth absolutely deny the predominancy of any corruption.

When *Anigonius* was to go to a place that might probably prove a temptation to sin, he asked counsel of *Menedemus* what he should do; He bade him only remember he was a Kings son: So say I

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to you, that walk every day in the midst of many snares of temptations (and therefore should have the greater care and circumspection) Remember that ye are the sons of the King of Kings, and do nothing unworthy of the name by which he calleth you, or the place to which he hath called you.

It might have been a cutting word to the heart of *Brutus*, (whose hand was then stabbing *Cæsar*) What thou my son *Brutus*! I could not have expected better from a slave; but little looked for this from a son. How think you, can the Lord take it, that you who are his children, should wound the Body of his Son with oaths and curses, his sacred laws by wickedness and wilful disobedience! I beseech you, be exceeding holy that ye may shew your selves to be children of the most High. In this the children of God are manifest, and the children of the Devil; *He that doth not righteousness, is not of God*, 1 John 3. 10. *If ye therefore call on the Father, who without respect of persons will judge every man according to his works, pass the time of your sojourning here in fear*, 1 Pet. 1. 17. *forasmuch as ye know ye were not redeemed with corruptible things, as silver or gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without spot and blemish*, vers. 18, 19. It is written of *Boleslaw*, one of the Kings of Poland, that he still carried about with him the picture of his Father, and when he was to do any great work, he would look on the picture, and pray that he might do nothing unworthy of such a Fathers name: So when you set about any business, desire and labour that you may do nothing (while on earth) unworthy your Father who is in heaven.

Nay further, the Holy Ghost calleth you Gods: How godly then should you be! how unsutable are the works of the Devil to them that have the name

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of God! God is light, and in him is no darkness at all; and should not the Gods shine brightly with the light of holiness, and abhor all deeds of darkness? The Gods of the Heathen were taxed with several crimes; *Jupiter* with uncleanness; *Juno* with passion, &c. Hence saith *Austin*, the Heathen took liberty to sin, because their Gods were represented to them as patterns or approvers of such actions: As *Charad* in *Terence*; *Non ego facerem quae Jupiter fecit?* Should I be backward to what the God himself was forward? But the God of Heaven is far from such things; He is the holy One of *Israel*; holy in all his wayes, and righteous in all his works; His Nature is the pattern of holiness; his Law is the rule of holiness: Holiness is his Essence, his glory, himself, *Psal.* 89. 13. *A God of truth without iniquity, just and right is he*, *Deut.* 32. 4. There are many spots in our Moons; but not the least spot in this Sun of Righteousness. Now therefore you that have his Name, should get his Nature, and be pure as he is pure: The Name of God is an honour to you, O be not you a dishonour to it, *James* 2. 8. Do not, O do not blaspheme that worthy name by which ye are called. How holy should you be in your hearts, how watchful over your words, how wary in your works, how faithful in your families, how conscientious in all companies? for the most High hath said, *Ye are Gods*.*

Alexander, having a souldier of his name that was a coward, bid him either learn to be valiant, or be no more called *Alexander*. So, say I to you that have the Livery and Name of God, and do the drudgery of Satan; either learn to be holy, to be good, or be no more called *Gods*.

Sir, observe it, is it comely for a God to swear, for a God to wrong his neighbours, for a God to prophane Gods day, for a God to despise godliness, and godly men, for a God to keep company with

* *Lactantius* telleth us that the very Heathen thought that their only way to honour their Gods was to be like them, to do as they did.

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those that are of their father the Devil, for a God to live without God in his affections, house, and conversation! Blush O guilty Justice, or Ruler, and be ashamed, and either amend thy life and nature, or disown this name of God.

I have sometime read of *Luther*, that he used to repel the darts of temptations with this shield, I am a Christian, I cannot do it: O would you but think when your hearts, or lives are swerving from God, I am called a God, and cannot, may not do the work of the Devil. I may not do any thing unworthy the name of God, it might be helpful to you against the assaults of Hell.

*Nemo errat sui ipsi, sed de-
mentiam spargit in pro-
ximum. Sen. Ep. 94.*

Besides, you had the more need to walk in the way of Gods Commandments, because you have many following your steps: They that have many at their heels, had need to be holy, least they cause the souls of others as well as their own to miscarry for ever. Sin (especially in great men) is like leaven which soureth the whole lump, 1 Cor. 5. 6.

The bodies of men do not sooner take infection then their souls. If the great trees fall, they usually brush and beat down smaller ones with them. When two or three men of renown, famous in the Congregation, begin a mutiny against God they shall not want company to joyn with them.

Numb. 16. If the Princes of the people be guilty of Rebellion, how soon is the whole Congregation in the same transgression? *Numb. 13. 28, 29. Numb. 14. 39.* When a disease hath once taken the head, how often doth it thence diffuse it self into other parts of the body? When

The whole Army of soul-
diers will follow their
Leader.

Charles the fifth went into *Italy* to be Crowned Emperour, being troubled with the Head-ach, he cut his hair short, the great Courtiers followed his example; so as long hair so much in fashion before, grew quite out of fashion in his time. *Strabo.* *Antiochus* used to carry his head on one side, where-
upon

Hisp. Exam.

upon his Counters to imitate him did the like. Before *Vespasians* time the *Romans* were grown to great excell in cloaths and furniture for their houses; and though many laws were made against it, they could not be restrained: but when he came to the Crown, being a temperate and moderate Prince, all their former vanity grew out of use. So true is this saying of King *Alphonso*, That as certain flowers move after the Sun, so the people follow the manners of their Princes: And certain it is, that the common sort, like a flock of sheep, which way the first goeth, all the rest follow. The actions of Rulers are often the rulers of the peoples actions. The vulgar are like soft wax taking any and every impression from the seals of great men. When men of quality swear, roar, deride Religion, dwell without God in their houses, &c. how quickly do their neighbours take after them, and justify their practices by such patterns, thinking they sin *in cam privilegio*, if they sin *in cam Principe*. But now, if a great man walk with God, concern and reprove sin by his works as well as by words, (being as the chief Magistrate of *Israel* was, mighty in word and deed, *Act. 7. 22.*) if he pray with his family, keep the Lords day strictly, work out his salvation diligently, how prevalent will such an example be to the inferiour people! surely as when the Mountains overflow with water, the valleys are much the better, so when these Mountains (as Rulers are called, *Micah 6. 7.*) overflow with the water of grace, the plains will abound the more in fruit.

Think therefore how comfortable it will be for thee by thy holy life to direct others in the way to heaven; and how lamentable will it one day be to thee, shouldst thou lead others in the road to Hell? How deep wilt thou sink into hell, that shalt be pressed down under the weight of thy own and thine other

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other mens sins? I remember *Luther* mentioneth this to be one of the *Papists* tenents. That if the Pope be so neglectful of his own and his Brethrens salvation, and so unprofitable and remiss in his place, that he carries a long with himself innumerable people to be eternally tormented, no mortal man ought to reprove him for this sin. But sure I am, the Immortal God will reprove both him and you for such crimes, when ye shall meet in the other world, where the weight of sin will be sufficiently felt, and the worth of the soul (which is destroyed by it) shall be fully known.

Further, It becometh you the rather to walk as Gods, because others do not only sin with you, but suffer for you. When King *David* numbered the people out of pride, how did God number the people to the Pestilence! *2 Sam.* What bitter fruits doth God make *Israel* to feed on, *Jer.* 15, 2. *Such as are for death to death, such as are for famine to famine, such as are for the sword to the sword!* But if you would know the root from which those fowre fruits spring, *Because of Manasseh the King of Judah, for what which he did in Jerusalem, v. 4.*

Whether, saith one, a Gangreen begin at the head or the heel, it will kill; but a Gangreen in the head will kill sooner then one in the heel. Even so will the sins of great ones overthrow a state sooner then the sins of small ones; therefore the advice of *Sigismund* the Emperour, when a motion was made for Reformation, was, Let us begin at the Minorities, saith one; No, rather saith he, Let us begin at the Majorities; for if the great ones be good, the meaner cannot easily be evil.

Secondly, It exhorteth you to work as Gods.

I shall branch this off into three Particulars.

1. Execute Justice impartially.
2. Excess in shewing Mercy.
3. Promote Piety to the utmost of your power.

First,

First, Execute justice impartially. God is a God of Justice & judgement, *Isa. 30. 18.* The most just, *Job 34. 17.* Others may do justly, he cannot but do justly: Justice which is an accident in others (and therefore may be separated from them) is his very Essence, his Being. Be ye therefore like God. *Let Justice run down like water, and Righteousness like a mighty stream.* Wear the same garments which he doth, *Isa. 59. 17.* He putterh on Righteousness for a Breastplate, and the Helmet of Salvation upon his head. Such garments, did holy *Job* wear, *I put on Righteousness, and it clothed me, my Judgement was as a Robe and a Diadem, Job 29. 14.* Kings and Princes wear Crowns and Diadems, Judges and other Officers wear Robes and other Ornaments. Now saith *Job*, others place much of their glory and state in their Robes, in their Purple vestments which strike a reverence in the Subject toward his Superior, adding in the estimation of men Majesty to the person, and solemnity to the action of the wearer: but I place my honour in Justice and Judgement, I think my self better clothed with these real virtues, then others with their empty marks & ensigns of dignity.

I say, Execute Justice impartially, that is, without fear or favour; *Ye shall do no unrighteousness in judgement; thou shalt not respect the person of the poor, nor honour the person of the mighty, Lev. 19. 15.* as if he had said, ye cannot deal righteously, if ye spare any, because he is poor, or because he is rich. It is a principle in Moral Policy, That an ill executor of the Laws is worse in a State then a great breaker of them. And the Egyptian Kings presented the Oath to their Judges, not to swerve from their consciences, though they received a command from themselves to the contrary. Neither fear of greatness (It is a mercy to have Judges, saith *Cicero, mor- do audeant qua sentiunt*) nor favour of nearness should make Magistrates deviate from the Rule.

It was a strange yet true saying, There was more justice in hell then in France; there the guilty are punished, be they never so great, they do not escape; but in France it is otherwise; may it not be said so of England?

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When *Carites* the son in law of *Phocion* was accused for taking bribes, he desired his Father to defend his cause; but he answered him, 'I took thee for my son in law in all honest matters only. A Magistrate should be an heart without affection; an eye without lust, a mind without passion; or otherwise his hand will do unrighteous actions. He that goeth to the Seat of Judicature, must leave his affections (as *Abram* his servants when he went to the Mount) behind him. A Justice must like the earth, cherish and nourish the low Violet as well as the tall Cedar. The *Gracians* placed Justice betwixt *Leo* and *Libra*, thereby signifying, that there ought to be both magnanimity in executing, and indifferency in determining. But the impartiality of a Ruler is notably set out by the Throne of the house of *David*, which was placed in the gate of the City, towards the Sun rising, as some observe. In the gate, to tell us that all who went in and came out at the gate, might indifferently be heard, and have free access to the Judgement Seat, but towards the rising of the Sun, to shew that their judgement should be as clear from corruption, as the Sun is clear in his chiefest brightness.

Psal. 122. 5.

It would be an ornament unto, and tend to the settlement of Magistracy (for the Throne is established by righteousness, *Prov. 16. 12.*) if those two Verses which some say are written in letters of gold over the Tribunal in *Zant*, were practised by every Court of Justice.

*Hic locus odit, amat, punit, conservat, honorat,
Neguitiam, pacem, crimina, jura, bonos.*

In the executing of Justice there are two things mainly to be minded.

1. That you be terrors to evil doers: this is expressed as one of your chief duties, *Rom. 13. 3.* If men

men be fearless in sinning, surely you should not be fearful in sentencing them for their sins. God hateth iniquity; He is of purer eyes then to behold it, the evil of sin never got a good look from God, and why should it from the Gods? Edward the Confessor was held a bad Prince, not by doing but enduring evil. God was angry with *Eli*, and telleth him that he would judge his house for ever for the iniquity which he knew, because his Sons made themselves vile, and he restrained them not, 1 Sam. 3. 13. *Eli* was a Magistrate, and should have put forth his authority and punished those ungodly children, but because he did not, God punisht both him and them. O it is dangerous to do the work of the Lord negligently. Sir, Do not you (or might you not upon inquiry) know of them that prophane Gods day, blaspheme his name, frequent Ale-houses and the like? do you restrain them? Do you fright such offenders with your frowns, and shew your love to their souls by executing Justice on them for their sins? If you do not, look to your self; for God hath Iron hands for Justices that have leaden heels, and will one day strike them home, for forswearing themselves to spare others. He will be a terror to thee, and make thee a terror to thy self who wilt not at his command be a terror to evil doers. Thou sinnest in others, whilst thou sufferest them to sin, and thou shalt one day suffer with them, Rev. 18. 4. Thou art afraid to offend thy Neighbours, I tell thee, God will make thee know were better offending all the world, then one God. I beseech you, make it appear that you are Magistrates by being men of courage; be as bold in executing as others are in transgressing the law. Shall inquiry be brazen-faced, and authority hide it self? If the offender be in robes, be not afraid of him, but make him afraid of you. I have read that the *Athenian* Judges sat in *Mars-street*, to shew that Rulers should be

Das. Hist.

Our old word *Koning* and by contraction *King*, comes of *Con*, saith *Beccanus*, and comprehendeth 3. things, *Possum*, *Scio*, *Audeo*.

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The Dignity of Magistracy,

men of valour; Cowards are more fit to be slaves then rulers. A Magistrate should be like *Moses*, in his own cause as meek as a Lamb, in Gods cause as stout as an Oak, as bold as a Lion. All dare disparage him who dareth discourage none. How punctually doth Scripture tell you, that this ought to be your practice! Magistrates, saith *Peter*, are sent for the punishment of evil doers, *1 Pet. 2. 14.* And *Paul* saith, *If thou doest evil, be afraid, for he beareth not the sword in vain. For he is the Minister of God, an avenger to execute wrath on them that do evil, Rom. 13. 4.* The sword which is carried before him, as an Ensign of his power, is not for shew or for fashion, but for the wounding disorderly persons. *A wise King* saith *Solomon*, *Prov. 20. 26.* scattereth the wicked and bringeth the wheel over them, a kind of punishment then in use, and now in many places. Especially be severe to them that prophane the Sabbath, that Queen of dayes, that golden season of grace. *Nehemiah* would not spare the chief men that prophaned this chiefest of dayes, *Nehem. 13. 17.* This is one of the chief precepts which the Lord of Sabbath commandeth you, *Exod. 20. Exod. 23. 12.* *Englands* disturbing Gods rest, hath raised God to disturb *Englands* rest.

He that spareth the bad, hurteth the good. The Chirurgion must cut off incurable members, and the Physitian of the State must purge out the peccant humours of the body Politick, least they infect and injure the whole. The execution of Justice is like a clap of thunder which striketh few, but frighteth many. *Smite a scorner, and the simple will beware, Prov. 19. 25.* Thus by not punishing the evil, both the good and bad are (though unjustly) punished; yet the greatest injury is to the Ruler, by the offenders impunity; for besides the guilt which he contracts on his soul, and thereby Gods eternal wrath, he is oftentimes punished in his body, and made

Pana ad unum, timor ad omnes.

made an example of Gods Justice to others. When the French King was perswaded by the Duke of *Sully*, to banish that generation of Vipers, the Jesuites, he would not, saying, Give me security then for my life. But he was shortly after stabbed to death by their instigation. God doth not seldom make them examples of his judgements, that will not make others examples of justice.

Henry the fourth.

Secondly, That you be Protectors of them that do well. The Holy Ghost telleth you that you should be for the praise of them that do well. Courts of Justice should be Cities of refuge to them that are unjustly and causlessly pursued; like *Noahs* Ark, to take in and give rest to those weary Doves; like the horns of the Altar, to which innocency should flie for protection. *Mine eyes* saith David, *shall be upon the faithfull in the Land*, *Psal. 101. 6.* Hide the godly especially under the shadow of your wings. Piety hath too much been bespattered with obloquy, and holiness suffered under the name of baseness. *Mali esse coguntur ne viles habeantur*; Men have been necessitated to be vicious, lest they should be accounted vile. Be you not only patterns, but Patrons of purity. Let the world know that greatness can own and countenance goodness. The Kings of *Gerar* were called *Abimelech*, which signifieth My Father, *Gen. 30. 2.* noting that a King should be as carefull and mindfull, as tender and chary of his Subjects (especially good ones) as Fathers of their children. Alas, if the Magistrates will not own them, what what shall the godly do! The Devil raiseth all the the Train-bands of hell against them that march to heaven. The world loveth its own, but because they are not of the world, therefore the world hateth them; their neighbours malign them, and rage because they dare not run to the same excess of riot. The whole Parish if occasion be, will be gathered together against those that are pious, especi-

Salvian.

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ally if they be zealous (for Gods glory) against others impieties. Now since God hath set you up for their shelter, surely you are concerned to secure them in times of danger. Sure I am that it is a privilege and honour to you, that you may be serviceable to the people of God. God carrieth them upon Eagles wings, *Exod. 19. 4.* as tenderly as the Eagle her young ones, of which some observe, she carrieth her prey between her Talons, but her young under her wings; and if a Fowler shoot at her, she will first have her own body shot through, before they shall be hurt. God is therefore called their shield, *Gen. 17. 1.* Now a shield is between the body and the weapon. Look therefore that you imitate God in this. Remember that men were not made for you, but you were made for them; God took *David* from the sheepfold to feed *Jacob* his people and *Israel* his inheritance, *Psal. 78. 70, 71.*

It was said by *Nazianzen of Athanasius*, that he was *Magnes & Adamas*: an Adamant in his stout resolute carriage against vice, and a Load-stone to encourage and draw vertue to him. And the wise man telleth us, *The Kings favour is towards a wise servant, but his wrath is towards him that causeth shame, Prov. 14. ult.* As the wind hurteth not the reeds and corn which yield to it, but rooteth up the sturdy stubborn Oak which will not bow; so the Ruler should deal sharply with the obstinate, but gently with the mild and flexible.

Skeleton.

Augustus Caesar in whose time Christ was born, was so tender of his people, that when he died they wept saying, Would he had never been born, or never died!

Secondly, As you should work like Gods amongst men in executing Justice impartially, so likewise in shewing mercy: *God is the Father of mercies, 1 Cor. 1. 3. Rich in mercy, Ephes. 2. 4. He hath multitudes of tender mercies, Psal. 51. 1. He is abundant in mercy.*

mercy, 1 Pet. 1. 3. *His mercy is free*, Rom. 9. 15. *Great*, Psal. 57. 10. *Matchless*, Jer. 3. 1. *Sure*, Isa. 55. 1. Mercy as one observeth, is the chief of all Gods attributes, though in themselves they are all equal; but in regard of our necessities, as Oyl swims above all other liquors, as the Eagle is the chief of Birds, the Lion of Beasts, Gold of metals; so mercy is the chief of all Gods attributes. He hath a Mercy-seat, to note that he sitteth at ease when he is shewing mercy. Whereas judgement is his strange work, *Isa.* 28. 21. we read likewise that mercy pleaseth him, *Mica.* 7. 18. Thus the Gods should be mercifull men, your hearts should be full of mercy, and pitty to the sinner, when your hands are executing justice against the sin.

Mr. Calamy on Ezek. 36. 32. p 30. before the Parliament.

The Bee doth not sting till provoked: *God doth not afflict willingly, nor grieve the children of men*, *Lam.* 3. 33. There should be bowels of compassion in him that pronounceth sentence of condemnation.

Ille dolet quoties cogitur esse ferox.

Augustus never pronounced a deadly sentence with our deep sorrow.

Our Laws forbid Butchers to be Jurors, because it is supposed they will be hard-hearted. Among several qualifications which the Jews required in their Judges, these were two; 1. That they should be Fathers of children, hoping that their paternal affection would incline them to commiseration. 2. That they shou'd not be Eunuches, for they conceived such very cruel. It is a bestial cruelty to delight in blood.

Godwin. Antiq.

The Laws of *Draco* are generally condemned, for they were written in blood, and the offender was sure to die of what nature soever his offence was. *A. Gell.*

Ferina rabies est sanguine & vulneribus gaudere. Senec. de cle. lib. 1. cap. 24.

Our English *Deborah*, *Queen Elizabeth* did not
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...sire in the beginning of his Empire being requested to set his hand to a warrant for the execution of an offender, would say, *utinam nescirem literas*.

siles.

Plus, in vit. Jul. Caf.

without cause exceedingly prize *Seneca's* first book of Clemency, because it treated of that which is so needfull to a Prince.

It is the Devils work to be *Abaddon*, a destroyer. It is Christs work to be *Goel* a Redeemer. *Mercy and truth preserve the King, his Throne is established by mercy*, Prov. 20. 28. Mercy sometime to them that sin through weakness, may be as profitable, as severity to them that sin through wilfulness.

It was certainly a cursed speech of that man or rather Monster, (whom the *Italian* Orator mentioneth) that being a Judge said, To hang many is my Jubile, and a great execution is my great recreation. The expression of the Roman Emperour is worthy of imitation, That he had rather save the life of one of his Subjects, then take away the lives of a thousand of his enemies. Life is a precious jewel, more worth then all this world. *Skin for skin and all that a man hath will he give for his life*, Job 1. It is not therefore to be taken away for every trifle. I do not now dispute the question, Whether any Theft may lawfully be punished with death, but I am sure, every Theft ought not. The Romans had their Axes and Rods carried before their Consuls, to shew that if the lesser punishments, as of the rods, would serve, the greater of the Axe should not be used. And they did justly lament the cruelty of those tribunals where the cheap prescription of lives made the Judgement-seat differ little from a Shambles.

3. Work as Gods among men in promoting piety to your power. The great design and work of God is to promote holiness in the world. This was his aim in his internal work or his decree, *Ephes. 1. 4.* This is the great end he drives at, in his external works. As in the work of redemption, *Tit. 2. 14. Luke 1. 92.* In bestowing his word. (The precepts in it are the perfect rule of godliness, *Gal. 6. 16.* the promises are pretious encouragements to godliness,

ness, 2 Cor. 7. 1. the threatnings are like the Angel with a drawn sword in his hand to deter men from the way of ungodliness, Rom. 1. 18.) And his works of providence are to the same purpose. Afflictions are like the fire to consume the dross, and purifie the gold, Heb. 12. 6. Mercies are like the warm influences of the vernal Sun to draw forth the Sap of grace, and hasten mens growth in holiness.

Thus should the Gods promote godliness as the chief business which the most high God hath given them to do. Other things of what nature soever which come within the reach of their care, are questionable much inferiour to this. And this they should do, Partly by their patterns in being examples of godliness to their people; Their lives should be so exact that they should be able to say as Gideon, Judges 7. 17. *Look on us and do likewise*, or as Paul, Walk as ye have us for an example.

Partly by your precepts, your edicts and commands should be like those of Asa, 2 Chron. 14. 2. 4. *Asa did that which was right in the sight of the Lord. He commanded Judah to seek the Lord God of their Fathers, and to do the Law and the Commandment.* Mark, upright Asa did not leave men to choose their religions, nor to live as they listed, but he commanded them to obey Gods Law. He did not strictly enjoyn the payment of Taxes or Customs, and such civil things, and leave it as a matter of indifferency whether men would mind religion or no, but his Laws did enforce and confirm the Laws of God, as far as he was able.

Partly by countenancing, maintaining and providing able Ministers, 2 Chron. 19. 8. 1 Cor. 9. 13. for the Church; as also by taking care that they discharge their trusts faithfully, 2 Chron. 29. 3, 4, 5. 1 Chron. 16. It is observed of Julian the Apostate, that to root up Christianity he disgraced the Orthodox Ministry, took away Church maintenance and forbad

Prima Magistratus cura debet esse, religionem veram promoveri, & impietatem prohiberi. Amel. de conse. lib. 1. cap. 25. In hoc reges Deo servant in quantum reges. Aug.

The Dignity of Magistracy.

Plato would not permit in his Common-wealth any such person as asserted God the Author of sin.

Christianus nulla re magis dignosci potest quam si Deo factas contumelias & blasphemias severissime ulciscatur, suas obliviscatur.
Gnevata in ep. ad Car. 5.

Christian Schools and places of learning; so *Sozomen lib. 5. cap. 5.* This very course is now cried up, the Lord prevent it. The Prince indeed is not called to be a publike Preacher, but he hath a call to see that none abuse that calling to the hurt or poyson of his people.

Partly by suppressing and discountenancing them whose doctrines or lives hinder godliness. Suppressing evil is necessary for the promoting good. Holy *Asa* removed his Mother from being Queen upon this very account, *1 Kings 15. 12, 13.* The toleration of any in such sins is an intolerable sin. And the jealous God will one day make Magistrates know, that they shall bear his anger for bearing such evill doers as blasphemers and Hereticks are. I speak not against a true Christian liberty in things that are indifferent, or in things that are not fundamental; but I cannot but speak against this Antichristian licentiousness, which is (though under other terms) so much pleaded for; It may well make a dumb child speak when his Father is so deeply wounded in his Word, Honour, People, and Ordinances, as he is in our dayes. If State-reason compel men to suffer it, they must know that it will prove State-ruine. Shall it be treason and death to speak thus and thus against men that are mortal, weak Gods? and shall it not at all be penal to blaspheme the Almighty and Everliving God, in denying his Truths, which are more worth then the whole world? Surely Blasphemies, Idolatry and Heresies, sins against the first Table, are greater (as being more directly and immediately against God) then sins against the second Table, and therefore deserve punishments; *vide 1 Kings 18. 18. Exod. 21. 17. Levit. 24. 10. to the 17. v. Job 31. 25, 26, 27. Dent. 13. per totum;* though care should be first had, and means used for the informing and reforming such offenders.

Suffer

Suffer me (as *Elisha* said, *Job* 30. 2, 3.) a little, and I will shew you what I have to speak on Gods behalf; I will fetch my knowledge from Scripture, and will ascribe righteousness to my Maker. Because in our unholy, and therefore unhappy dayes, the very duty which I am urging the Magistrate to, is questioned as many other truths are; I shall speak a little to it. This Popish doctrine is now almost generally entertained, That Magistrates have nothing to do in matters of Religion (as some others Jesuitical tenents are now on foot.) *Parsons* the English Jesuite in his memorial for Reformation, adviseth that all the Colledges in the Universities with their Revenues, should (not be employed as now they are, for the encouragement of godliness and learning but) be settled on six men, and also what ever Mannour or Parsonage belonged to the Church; that no mans conscience be pressed for matters in Religion: That there should be no fixed Ministers, only some Itinerary Preachers: This is the way saith he, for Popery to flourish in England, though he nameth more wayes. But that Magistrates ought to meddle in matters of Religion, and promote it to their power, may appear clearly to them that are not wilfully blind.

Princeps nihil statuat de religione, saith *Mariana* the Jesuite. *Marian. cap. 10.*

First, from the practices of godly Rulers; What *Asa* did, hath been already mentioned. *Hezekiah* was a Prince that did also promote Piety, *2 Chron.* 29. 2, 3, 4, 5. 25. 30. & in *2 Chron.* 30. & 5. which places are large (therefore not here recited) but full to our purpose, wherein *Hezekiah* commanded the Levites to sanctifie themselves, to praise the Lord with the words of *David*, and both Priests and People to keep the Passover.

So *Josiah*, *2 Chron.* 34. 3. ult. And the King stood in his place, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments. And (mark) he caused all that were present

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in Jerusalem and Benjamin to stand to it. And the Inhabitants of Jerusalem did according to the Covenant of God. And Josiah took away all the abominations out of all the Countries that pertained to the children of Israel. (Observe) And made all that were present in Israel to serve, even to serve the Lord their God. And all his dayes they departed not from following the Lord. He made them to serve the Lord both by his precepts, and by the punishments he inflicted on them that would not. This text can never be answered. All the subtle evasions which Jesuitical heads have used to make it invalid, could never do it. For if as some affirm, it is not binding to us under the New, because it is delivered in the Old Testament, then Faith in Christ and Repentance, which are the sum and substance of the Old Testament are void also; and so they may rob us, if we will believe them, both of our Saviour and Salvation*.

* It is observable that in the Kings and Chronicles, when Henry the sixth mentioneth the lives of the Kings of Israel, he doth in the first place take notice how they dealt in matters of Religion, whether they brake down the graven Images, or cut down the groves, or took away the high places, or the like.

Nay an Heathen King enacted a law, that who-soever would not obey the Law of God, as well as the Law of the King, that judgement should be executed speedily upon him, whether it be unto death, or to banishment or confiscation of goods, or imprisonment, *Ezra* 7. 26. And for this Law holy *Ezra* blesteth God, v. 27. so *Ezra* 6. 11. *Dan* 3. 29.

Euseb. lib. 2. de vit. Constantini, cap. 44.
Theodoret. lib. 5. cap. 20.

Besides these patterns in Scripture, we have the like in Ecclesiastical Writers. *Constantine* a godly Emperour, purged the Church of Idolatry, and established the worship of God by his own Imperial commands. *Jovinian* also and *Theodosius*, by their Royal Edicts set up and restored the true Religion, which *Julian* and *Valens* had put down and discountenanced.

Secondly, The precepts given by God to Rulers, speak this to be their duty. God commandeth him to write him a copy of the Law, *Deut.* 17. 18. For what end, but that he might keep it himself, as he is a man, and

and take care that others should not break it; as he is a Magistrate. It was an ancient Ceremony in Israel at the Kings Coronation; that when the Crown was set on his head, the Book of God should be given into his hand, 2 Kings 11. 12. to shew that God committed the care of Religion principally to him, that by his power and authority it might be established in his Dominions.

God commandeth Magistrates to be for the good of their subjects, Rom. 13. 4. For good, that is, for thy natural good in preserving thy life in safety; for thy civil good in securing thine estate; for thy spiritual good in establishing the true worship of God, as a keeper of the first Table; Nay, the way to promote the civil good of a people, is, by promoting their spiritual good. That Common-wealth will certainly stand longest, which hath not State-Policy, but State-Piety for its foundation. How many Nations have confirmed this truth, *Ubi non est sanctitas, pietas, fides, instabile regnum est*. A Nation without Religion, is like a City without walls, naked and open to all enemies; like a building without a foundation, which will quickly be overthrown. Religion to a people is as the *Palladium* to the *Trujans*, as the *Ancile* to the *Romans* which kept them safe. The want of this overthrew the great Monarchies of the world. What besides this, hath turned so Kingdoms into ruined heaps, and Cities into solitary Deserts? If a fruitful land be turned into barrenness, is it not for the iniquity of them that dwell therein? *Psal. 107. 34.* Fully observed, that the glory of Greece quickly decay'd when the people were given to evil opinions, and evil manners. Those Rulers that tolerate heretical persons, do but nourish a Snake in their bosoms, and cherish a worm that in time will eat out their own bowels.

Par. on Rom.

Cicero de legib.

Besides, God promiseth that Magistrates shall in the days of the Gospel be nursing Fathers & nursing

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Mothers

Vide Zanch. de Magistrat.
Gerb. loc. com. Walkum de
eodem sub. Willet. in Rom.
13. controver. 4.

Mothers to his Church, *Isai. 49. 23.* which surely was never meant of procuring only their corporal, but chiefly of promoting their spiritual good.

O consider, is it not reasonable as well as religious, that you who rule by God, should rule for God? that that power which you have received from him, should be improved mostly for him? Remember your time is short, your opportunities are many, your work is great, and your account will be heavy, therefore work the work of him that sent you into the world. It was a saying of *Becket*, sometime Archbishop of *Canterbury*, when he was perswaded to deal moderately with the King, *Clayum tenes & ad seminum me vocas*, Do I sit at the Stern, and would you have me sleep? Sirs, you steer the rudder of the State, you sit at the Helm of the Common-wealth; should you be sleepy or slothful? I beseech you to be doing for the furthering Piety, & the Lord will be with you.

Now that Magistrates may be enabled and incited to walk, and to work, as Gods among men, I shall deliver a few directions, and two or three motives, and then conclude.

First, If you would walk and work as Gods, then get divine principles. According to your principles, such will your practices be; water riseth no higher than its Fountain: If therefore you would walk as God; and work for God, you must both walk and work from God. If ever the hand of the dial point, and go right without, the wheels and poises must be right within. It is noted of true and sincere Saints, that acted for God in the Regal Office, That their hearts were perfect with the Lord, *1 King. 15. 14. Isai. 38. 3.* This spiritual life in their souls made them warm and zealous for their Saviour. *Caleb* that followed the Lord fully, had another Spirit, a different principle from the ten carnal Princes; *Numb. 14. 24.* Mere actions will then be sacred, when their affections are sanctified. He that

that followeth God he knoweth not why, will forsake God he knoweth not how. A Magistrate that is zealous for God only because the times favour such, may soon be brought to be as zealous against God. He that is not knit to his service with the heart-strings of love, spun out of a renewed nature, will easily be parted from his service. Such slavish spirits will serve God no longer then they can serve themselves of God. When *Jehus*'s interest & Gods are conjoynd, as in rooting out the idolatry of *Baal*, how fiery is *Jehus*? how furiously doth he drive? He slayeth all the false Prophets, he breaketh down the Images of *Baal*, and the house of *Baal*, and maketh it a draught-house, 2 King. 10. 25, 26, 27. But when Gods Interest and *Jehus* are divided, as in the Calves at *Dan* and *Bethel*, there *Jehus* must be excused, he will uphold them (as some do by that Monster of Toleration) out of State policy, expecting that they should uphold him, 2 King. 10. 27, 28. But what was the reason of this? Surely the want of this divine principle; the fire of *Jehus*'s zeal was (not lighted at the Altar, for then it would have continued burning, but) kitchen fire kindled at a common hearth, and therefore would burn no longer then it had such gross matter as his own credit or profit to feed it; when this fuel was taken away, his fire went out; look in vers. 31. *Jehus* walked not in the law of the Lord with all his heart; his heart was not perfect, it was not cast into the fire of the Word, and new-moulded by the Spirit of God. The want of this foundation over-turned all that beautiful building which *Jehus* had set up.

It is a question in Politicks, Whether a wicked man may be a good Magistrate? It is I suppose possible for a wicked man when he is in authority to do some good; but I conceive he will hardly do the good he ought; or like *Caleb*, stand for God when the times are against God, when the people talked of stoning

him; but like the King of *Navarre*, he will launch no further into the Ocean then he can be sure to get back safe. Such a man is like an Horse with a thorn in his foot, which may go fairly on in good wayes, but if he come to hard wayes, he will halt, and discover himself. He that hath not gone through the pangs of the new birth, and heartily taken God in Christ for his All, and thereby secured his eternal estate, will scarce hazard his name or estate, much less his limbs or life for God, as he must do that will be faithful unto the death: For with what heart can he look that danger in the face, which for ought he knoweth may kill both body and soul?

Or if he be very bold and venturous for God, yet being an evil man, he can never do good (by all his activeness as a Ruler) to his own soul. God may give him parts, and gifts, and courage, (as a Noble man giveth dainty fare to his Nurse) not out of love to him, but for his childrens sake. He may like a Ship, be instrumental to land others at some happy Port whereon it never entereth it self; He may be very helpful to others temporal, nay and eternal salvation, and yet miss himself; *John* by acting for God, got a lease of an earthly Kingdom for three or four lives, but he lost the heavenly one for ever. The most that I know, that a civil yet unsanctified Magistrate gets by his forwardness and heat for God, is only a cooler hell; though your names are divine, yet if ye be not partakers of the divine nature, ye are lost for ever. Now what advantage will it be to you, like *Noahs* Carpenters, to build an Ark for the saving of others, and to perish your selves!

Believe it Sirs, If ye would have good fruits in your lives, there must be this root of holiness in your hearts; *A good man out of the good treasure of his heart bringeth forth good things.* What water is in the Well, such will be in the bucket; and what ware

is in the shop, such will be on the stall; therefore when God promiseth that men shall walk in his wayes, and keep his judgements, and do them; he promiseth also to put his Spirit, or a new spirit into them, which should enable them thereunto. *Ezek. 11. 19. Ezek. 36. 26, 27.* The flesh will serve to enable a man to walk after the flesh; but the Spirit of God alone can enable man to walk after the spirit. Natural light is not sufficient to mortifie natural lusts: It may cover for some time, but can never kill sin. Some men may be like the Lyons in *Daniels* den, chained up, or restrained, and yet have their ravenous dispositions, their old carnal hearts still. Civility though commendable, yet without inward sanctity, is not sufficient to prove one interested in a Saviour, or in a state of salvation. There is as much difference between a Moral man and a real Christian, as between a lifeless picture and a living person: A Lion and a Lamb, a Raven and a Dove, darkness and light, death and life do not differ more then a sinner and a Saint, then a man only civilized and a sanctified Christian.

O Sirs, think of it seriously, the terms upon which salvation may be had, are the same to you and the meanest beggar, *John 3. 3.* If heaven be not in you by the indwelling of Gods Spirit renewing you in the Spirit of your mind, it is impossible that ever you should be in heaven. The tide of your natures, and the wind of your affections must be turned the clean contrary way to what they are by your birth, if ever you sail to the Haven of Heaven. Labour therefore as for life, for this principle of spiritual life, without which you cannot escape the second death.

Secondly, If ye would walk and work as Gods among men, then your rule must be divine as well as your principle. Every calling hath some rule to go by, in conformity to which, their excellency

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The smock of a great mans sacrifice smells never the sweeter before God, because he is perfumed with Musk, or clothed in Silk.

consisteth. The Lawyer hath his *Lexicon* and *Coke*; the Physician hath his *Galen* and *Hippocrates*; the Philosopher hath his *Aristotle*; the Christian hath the Word of God, a sure and a perfect rule to walk by, *Gal.* 6. 16. And this Word of God is in a special manner commanded and committed to the Magistrate as his Directory, *Iosb.* 1. 8: *This Book of the Law shall not depart out of thy mouth*, (saith God to the chief Governour of Israel) *but thou shalt meditate therein day and night, that thou maist observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.* And *Dent.* 17. 18, 19. *The King that sitteth upon the Throne, shall write him a copy of the Law: And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord, and to keep all the words of this Law.*

It is a Maxim of the Law of England, that the Law it self ought to be the rule by which all Judges must be regulated, all controversies tryed, and all cases decided. It is good to keep close to the laws of men (that are warrantable by Scripture) but it is best to keep close to the Word of God. There are the best precepts for justice, the best patterns of just men; nay, and of the Infinitely righteous God. You have the example of God himself, how just, how holy he is in all his doings, how he walketh, how he worketh. *Cæsars* ambition was to imitate *Alexander*; *Themistocles* endeavoured to resemble *Miltiades*. Do you labour to be like God, to hate sin, to love holiness, to discourage the prophane, to countenance the pious, to be active and zealous both by your patterns and precepts for the glory of God.

In all your difficulties make the Word of God your Counsellor; in all your doubts let Scripture resolve you: You may look too much to the light within

within you, which is imperfect and (1 Tim.) defiled (as Quakers make a Christ of it) but you can never look too much to this light without you, which is perfect and pure, without the least blemish or defect.

The Jews say, that if Printing had been found out in the time of Moses, yet was the King bound to write out two copies of the Law with his own hand; one to keep in the Treasury, and the other to carry about with him as his *Vade Mecum*. Alphonus King of Arragon (as some say) read over the Bible fourteen times with *Lyra's* Notes upon it. And that renowned Maiden Queen Elizabeth, when she passed in triumphal state through the City of London, after her Coronation, when the Bible was presented to her at the little Conduit in Cheapside, she received it with both her hands, and kissing it, laid it to her breasts, saying, that it had ever been her cheifest delight, and should be the rule whereby she would frame her Government. This was the delight, the joy, the counsellor of that Magistrate that was after Gods own heart, *Psal.* 119. 70. 111, 24. And this made him wiser then his Teachers, then his Elders, *Psal.* 119. 97. so 100. And indeed this Book of Books only can make a wise and good Christian, Caprain, Counsellor, and Ruler. Let therefore the ballance of the Sanctuary weigh all, the Oracles of God decide all, the rule of the Word square all, and then nothing will be amiss. Let the Bible be to you as the pillar of fire by night, and the cloud by day to the Israelites, directing you through the Wilderness of this world, till ye come to the true Canaan.

Theodosius the Second, wrote the New-Testament out with his own hand.

Speed Chronic.

It was a memorable saying of King Edward the sixth, when he was crowned, and had three Swords put into his hands, (signifying his power over three Nations, England, France, and Ireland) *Drest ad hoc unus gladius, viz. Sacrorum Bibliorum volumina;*

Balde. de Script. Brit. cent. 2.

men; *Ille liber gladius spiritus est, & gladius his omnibus longe antefereendus*; There is one Sword wanting, namely the Sword of the Spirit, the Word of God, which excelleth them all.

*Actiones specificantur ab
objecto, fine, & circumstan-
tiis. Eustath.*

*Omnibus operationibus no-
stris, celestis intentio ad-
jungi debet.*

Thirdly, let your end be divine as well as your rule, if ye would walk and work as Gods among men. The Moralists tell us that actions are much specified from their ends. If your actions are materially good, yet if finally evil, they are denominated wicked. If they are according to Gods Word for the matter, yet if ye make not Gods glory your end, they are evil. Therefore if ye would have the arrows of your actions to lie right, let your eyes take right aim at this mark. Do all for God. *Quicquid agas, propter Deum agas*, saith *Luther*. As ye are men, ye were created to serve him; as Magistrates, doubly bound to honour your great Master. Gods free grace is the fountain of your power, and therefore Gods glory must be the end. It is reported of *Tamerlane*, that warlike *Scythian*, that having overcome *Bajazet* the great Turk, he asked him, Whether he had ever given God thanks for making him so great an Emperour? The great Turk confessed ingenuously that he never thought of it; to whom *Tamerlane* replied, That it was no wonder so ungrateful a wretch was made a spectacle of misery; For you saith he, being blind of one eye, and I lame of one leg, was there any worth in us, why God should set us over two great Empires of *Turks* and *Tartars*? So truly may you think; It was meer mercy which advanced you more then others; and therefore it is your duty to advance God more then others. If ye love your souls, take heed of self. O how many millions by seeking themselves have lost themselves! by seeking their own glory, pleasure, and profit for a time, have brought themselves to shame, pain, and loss to all eternity! O Beware of

of this root of bitterness; Self. Do not like *Demetrius*, pretend to be zealous for the Goddes; when in truth it was for his gain. Or like watermen, row one way towards God and Christ, and Heaven, and look another way, towards the world, and the flesh; but give up thy self wholly to him; Lay out thy talents altogether for him; esteem it thy felicity and priviledge that thou hast more advantages then others; whereby thou mayst exceed others in serviceableness to thy Maker, Preserver, and Redeemer.

Let that Peerless Prince be thy pattern, even the Lord Jesus Christ; *I seek not my own glory*, *John 8. 50.* And when he came to die; *Father, saith he, I have glorified thee on earth. I have finished the work which thou gavest me to do, John 17.*

This was the Fathers end in your creation, *Prov. 16. 4. Revel. 4. ult.* The Sons end in your Redemption, *Luke 1. 71. 1 Cor. 6. 20.* The Spirits end in your Sanctification, *Ephes. 2. 10. John 17. 10.* Therefore let this be your end; Pray, and read, and hear, and watch over your own souls; walk inoffensively before God; work industriously for God, and do all that God may be glorified, *1 Cor. 10. 31.*

We call not those Kings happy, saith *Austin*, who reigned long, but those who have reigned most for God; *Qui potestatem suam divina Majestati famulam faciunt*; That have made their authority serviceable to the divine Majesty. God can easily throw those Crowns from mens heads, which are not laid at his feet. And he will assuredly lay them low that do not set him high; for those that honour him, he will honour; but those that despise him, shall be lightly esteemed.

Aug. de civit. Dei lib. 3. cap. 24.

I come now to the Motives, to stir you up both to walk and work as Gods among men.

1. Consider, God beholdeth you this day; He taketh notice, and observeth how ye walk, and

Mm

how

The Dignity of Magistracy,

How ye work. *All the wayes of man* (Prov. 3.21.) *are before the Lord, and he pondereth all his paths.* Be your works what they will be, God seeth them, and he weigheth them in the balance of the Sanctuary, and that beam will discover it, if they be never so little too light.

He beholdeth not only your practices, but your principles; he knoweth what is the wind which causeth the Mill to go; he knoweth by what rule, and for what end, and from what principle ye act; all things are, *γυμνὰ καὶ ἀνεκκαλυμμένα*, naked and open in the eyes of him with whom we have to do, *Heb.* 4.13. The words are very Emphatical, and signifie thus much, That as the Lineaments and outside of the Body is very visible when it is naked and unclothed; and as the bowels and inside are discovered when the body is dissected and anatomized; So are both your outwards and inwards, your actions and affections manifest, naked and open to God.

Nay, he beholdeth what ye do in the dark; you may work so cunningly as to hide your designs and works from men, but not from God; there is no darkness, nor shadow of death where the workers of iniquity can hide themselves, *Job* 34.22. This Sun knoweth no night, no darkness; where ever he is (and he is infinite and omnipresent) it is light, and day; therefore the eyes of Christ, *Rev.* 1.14. are said to be as a flame of fire, implying his omniscience, and that he is able to disperse all darkness. For Philosophy and experience teach us, that those Creatures which have fiery eyes can see in the dark; and the reason is clear, because they do not see as we do (*Recipiendo species ab objecto, sed extra-mittendo species*) by receiving species from the Object, but by sending out species or rays, which do both enlighten the *medium*, the ayre, and apprehend the Object. Thus Christ seeth in the dark ye see: yea the darkness hideth not from him, but the night shineth as the

the day ; to him the darkness and the light are both alike, *Psal.* 139. 12.

Ponder then this omnipresence and omniscience of God, and walk before him, and be upright, *Gen.* 17. 1. The Moralist would have his Scholars to live always as in the eye of *Cato* : O do you live ever as in the eye of God. Beware what thou dost ; for God seeth thee : God standeth in the Congregation, he judgeth among the Gods, *Psal.* 82. 1. He judgeth among you, he is present with you ; not always in regard of approbation ; for your deeds may be evil ; but always in regard of observation.

This was *Iehosaphat's* Argument to incite his Judges to care and caution, *2 Chron.* 19. 6, 7. Take heed what ye do ; for ye judge not for man, but for the Lord, who is with you in the judgement. He is with you in the judgement ; With you to commend and praise you if ye do well ; to condemn and punish you if you do ill ; to observe and take notice whether ye do well or ill. As if *Iehosaphat* had said, I cannot ride circuit with you, nor be present with you in all your Councils, but the Lord a greater then I, can and doth, he is with you in the judgement : Wherefore now let the fear of the Lord be upon you, take heed, and do it ; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of Gifts, ver. 7.

When the *Ethiopian* Judges were set in their seats of Judicature, certain empty Chairs were placed about them (some say twelve) into which they imagined the holy Angels came. And this they hoped would work in their Magistrates circumspection and fear of doing any thing unworthy the Angels eye-observation : I must tell you a greater then Angels is here, even the God of Angels ; therefore be wary and watchfull, take heed what ye do.

Among the *Egyptians* it is reported, When their Rulers were set, they caused the Image of a Divine

Quintus Pius in *2 Chro.*
19.

Diodor. Sicul. lib. 1.

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Numen to be hung about his neck who sat next to the Judges. The Deity is ever near you, with you, among you: Let the consideration thereof quicken you to zeal and faithfulness in all your transactions.

This made *David*, the King of *Israel*, so upright and holy in his Conversation: *I have kept thy precepts; for all my wayes. are before thee*, Plal. 119.68. Observe his holy carriage, I have kept thy precepts, and its heavenly cause, for all my ways are before thee; or as in another place, *I have set the Lord always before me*, Plal. 16.8. As if he had spoken, I have not done what seemed good in my own eyes, I have not walked according to my own will, but my race hath been according to the Rule which thou hast prescribed me: I have kept thy precepts; for I considered thou wast an ear-witness to my words; therefore I did set a watch before my lips, that I might not offend with my tongue; that thou wast an eye-witness to my works; therefore I endeavoured that my feet might not decline thy paths: That thou wast an heart-witness to my thoughts; therefore I durst not let vain thoughts lodge within me; *I have kept thy precepts, for all my ways are before, &c.*

Surely, If *Alexanders* empty Chair, which his Captains when they met in Council, sate before them, did cause them to be kept in such good order: what behaviour should the presence of God cause among the Gods!

The Jews covered Christs face, and then they buffeted him: Men hide God from their eyes, and think to hide themselves from Gods eyes, and then make bold to provoke him.

Believe it Reader, God seeth thee what ever thou dost; he is present with thee wherever thou art, when thou art in thy Closet, in thy Family, among thy Neighbours, when thou art punishing Drunkards, or Swearers in the Parish where thou livest; when thou

thou art sitting on the bench at the Sessions or Assize, he observeth in what manner thou actest, whether coldly and carelessly, as one indifferent about the discouraging of sin, though sin deal not so mildly with men when it turneth them into intolerable and eternal flames; or whether diligently and fervently as one fired with love to his Majesty, and zeal for his glory, and hatred of iniquity. He observeth from what principle thou actest, whether from nature or grace; and for what end thou actest, whether thy own or his glory; whether it be to please such a man, or the blessed God; whether to get thy self a name, or to make his name great.

Job hath a notable expression, I wish it were written on every Magistrates heart; *He withdraweth not his eyes from the righteous, but with Kings are they on the throne*, Job 36.7. He is *tornus oculus*, all eye, he seeth you through and through; his eyes are with Kings on the throne, to observe what the King doth there, to see whether Justice and Judgement are the habitation of his throne; whether the Scepter of his Kingdom be a righteous Scepter; whether he be clothed with grace as with a garment; and arrayed with purity as well as purple; to see whether the zeal of Gods house do eat him up, *Psa. 69.9.* and he prefer the Spiritual before the Temporal good of his people; to see whether he will suffer them to be lawless in Religion; and allow out of helish policy, that which is destructive to Piety, even a curled Toleration.

Gods eye, Sirs, may well make you look well to your wa king, to your hands and hearts: Are uncleanness, injustice, oppression, lukewarmness, atheism, bribery fit objects for Gods eye? It was ordered in the Law of *Moses*, that when any went forth of the Camp to ease Nature, they should dig an hole with a paddle, and cover it; and the reason is given, *For the Lord thy God walketh in the midst of thy Camp*.

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therefore shall it be holy, that he see no unclean thing in thee, and turn away from thee, Deut. 23. 13, 14. This Law noteth how the presence of God should keep us from polluting our selves; Sin is the soules excrement; Gods walking among us should work in us an hatred of such defilements.

Gods eye may make you work as gods among men. *Cesars* Souldiers were prodigal of their blood, when he beheld them: How bold should ye be in the discouraging the sturdiest, stateliest Offenders? How forward in the countenancing the poorest, pious Christian, considering that God beholdeth you!

Epaminondas rejoyced much that he had done noble exploits, his Parents being alive to take notice of them. What noble acts soever are done for the promoting Godliness, for the stopping the mouth of wickedness by the children of the most High, are all known to the everliving Father, who recordeth them faithfully, and will reward them bountifully; be therefore exact in your walkings, and zealous in your working, since your labour shall not be in vain for the Lord, 1 Cor. 15. ult.

Secondly, Consider the day of your dissolutions is hastening. While ye are creeping only in Gods way, or doing negligently Gods Work, death is posting with speed towards you. Consider the verse following the Text; though he hath said, *Ye are Gods, and called you children of the most High, yet ye must die like men*: Your honours, and your worships, your Majesties, and your Highnesse, must shortly lie in the dust, and be as low as the meanest. Diseases spare none for their fine Cloaths, high Places, or great Estates. And the Cannon of death doth as soon hit the great Commanders as the Common Souldier, it maketh no difference. *Charles* the great, *Pompey* the great, and *Alexander* the great, were all little in Deaths hands: Men in places of greatest power, are not persons priviledged from the Arrest of this surly Sergeant. Ye

Ye that are Divine in name, have human mortal natures; and as ye are Shields of the earth, so ye are earthen Shields. What is said of the Duke of Parma's Sword, is true of Death; it maketh no difference between Robes and Rags, between Prince and Peasant: It is the way of all the Earth, *Job* 25.14. The great Road in which all Travell, and the end of all the living, *Job* 30.23. The great Inn to which all travell. There is no man, saith Solomon, that hath power of his Spirit, to retain it, neither hath he power in the day of death; there is no discharge in that war, *Ecclef*.8.8.

It is storied of *Alexander*, that having heard of Paradise, he was very eager of seeking it out; and for that end came into the East part of the Earth; where an old man meeting some of his Souldiers, bad them tell *Alexander* that he sought Paradise in vain; For the way to Paradise was the way of Humility which he did not take: but saith he, Take this stone and carry it to *Alexander*, and tell him that from this stone he shall know what he is. Now the stone was a precious stone, and of such a quality, that whatsoever thing was weighed with it, that was still the heavier; only if it were covered with dust, then it was as light as straw; thereby signifying that though *Alexander*, and men in Authority out-weigh others in life, yet when they are covered with dust, when death cometh, they are as light as others; all their greatness cometh to nothing. O how little Earth containeth Great Men when they die, who will not be contented with much while they live? *And they said*

If then ye must die shortly, doth it not behove you to live strictly? If your time be little, should not your work be great for God and your souls? Whether thou wilt think of it, or no, death is approaching thee; the Sun doth not move faster in the Heavens, then thou art moving to the earth. The glass of thy Life for ought thou knowest is nigh its last sand.

land. Sure I am thou art now nearer thine unchangeable estate, then ever thou wert: and doth it not concern thee to walk exactly among men, and to work industriously for God! O how much wilt thou wish at an hour of death, that thou hadst walked humbly with God, and wrought hard for the Lord all the time of thy life!

¶ 'Tis observed among the Papists, that the Cardinals, who think their Cowle and other Religious Habits ill becoming them in their health, yet are very ambitious to die and be buried in them. And I have taken notice in several Churches, where are the Monuments of great persons, that their Effigies must be erected kneeling, with a Bible in their hands, holding their hands up to heaven; and looking very devoutly with their eyes up to the same place; when I have heard of some of them, how Profane and Atheistical they were in their Lives; that they used the name of God often in swearing, but seldom in praying, and prized a Romance or a Play Book above, and read them oftner then the Bible. Truly thus it is, Piety that is trampled under feet by you now in your health and life (believe it) will be a pearl of great price with you in your sickness and death; then you will think the holiest man the happiest man; the meekest Christian in the most blessed condition; then you would willingly change states with them which are now Objects of your scorn; then you will wish that you had denied your selves, crucified the flesh, glorified God, and walked after the Spirit; that you had spent that time in Praying and Reading, which you have spent in Carding or Dicing, or vain Recreations; that you had improved that wealth and strength in the Service of your Saviour, for the honour of God, and welfare of your soul, which have been laid about the World and your lusts. O Sirs, when this time cometh, you will have other thoughts of sin and holiness, then now ye have;

have; Sin will not be so pleasant and lovely, nor holiness so mean and unworthy as now it is in your eyes.

Probably you can hear of death by the reports of others, and be little troubled; ye can *stand as easily against such false fire, as will the must all die*, and Nothing to sure; God knoweth who shall go next, and the like: all this while, the heart not with seriousness considering of it, so as to be preparing for it: The soul as much neglected, God as little regarded, and the affections as much inflamed to fleshly lusts as before. But when Death * climbs up to your own windows, and entereth into your Chamber and comely with its pale face to your bed side, and boldly arresteth you with a warrant from Heaven, assuring you by its symptoms on your body, that you must in good earnest into the other world; and there have all your walkings and workings interpreted and examined by the infinitely pure and righteous God, and your souls (according to your deeds) sentenced impartially, and sent immediately to Heaven or Hell; then surely your apprehensions of a new Nature, and strict Conversation, will change, and you will wish with all your souls for a little of others' oyle; for your Lamps will go out. The stoutest unregenerate heart alive will droop at last, when God cometh to take away his soul; then his crest falls, and his plumes flag.

As birds build in steeples, and are never troubled at the noise of Bells, being used to it; nor ye at the sight of graves or coffins.

* That King of terrors and terror of Kings.

Now possibly thy Cup overfloweth; thou hast a large portion of the good things of this world; and they have so much of thy heart, that thou art little troubled about the things of the other world; the Table of thy life now is richly spread with honours, pleasures, relations, possessions, and these have the largest share in thy heart; in these thou solacest thyself, desiring no other Heaven. But what wilt thou do when Death shall come with a Viceroy, and take all away, even all thy treasure on earth? then thou wilt wish thou couldst find a treasure in Heaven, that thou mightest die the death of the Righteous, and

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have thy latter end like his: But oh Friend, thou shouldst then have lived their lives, and have had thy conversation like theirs: as the Crab in the Fable told the Serpent (who when she had received her deaths wound for her crooked conditions, stretched out her self straight) *At oportuit sic Vixisse*; that she should have been straight in her life time. The way to make thy death comfortable, is to make thy life serviceable to God, and thy soul. He that would enjoy true rest when he dyeth, must labour faithfully and diligently whilst he liveth. It will be like a dagger at the heart in an hour of death to reflect upon the talents misemployed, and opportunities misimproved, which free grace afforded you for the honouring of God, and furthering of your own salvations. Sins of omission will wound deeper at a dying hour then most are aware of. God hath committed a great trust to you, and the day of your lives is the only time of discharging it; besides, ye know not how few hours ye may have to your day, whether it shall be a Winter or a Summer day; the shadows of the evening may suddenly stretch themselves upon you, and then it will be no longer day; therefore *work the work of him that sent you into the world, while it is day, for the night cometh wherein no man can work, John 9. 4.* Is it not sad, that our common observation should be so much verified in the practices of great men, That Bells strike thick while they are rising, but stand still and give no sound at all when they are at full pitch! That Magistrates should like the Sun, the higher in the Zodiack, move the slower!

The more noble creatures are, the more active they are, Men more active then Beasts, Angels then men. One I remember observeth, that God would not accept the first-born of an Ais, because it was a dull slothful creature. The Spirit of God (which is in all that are sanctified) is compared to fire, *Acts 2.* therefore they that would not grieve it,

it, must not be slothful in business, but fiery, fervent (seething hot, as the word signifieth) in spirit, serving the Lord, *Rom. 12. 11.* Hence it was that the Church of *Ephesus* got letters testimonial from Heaven, *Revel. 2. 2. I know thy works and thy labour, how thou canst not bear them that are evil.* And indeed the more good a Justice hath in himself, the less he will bear with evil in others.

Augustine hath a true saying, *Qui non zelat, non amat*, He that is not zealous for God, hath no true love to God. For though love be a passion, yet it delighteth to shew it self in acting for the party beloved.

When *Calvin* grew sickly, some friends dissuaded him from hard studying, but he gave them this answer, *Vultisne Christum me invenire otiosum*, would you have Christ when he comes (to me by death) to find me idle? So do ye think, that when sinners *Iehu*-like drive furiously, ye should not like *Egyptians*, go heavily, least death find you idle? Observe what became of the idle servant, that hid his talent in a napkin, *Matth 25. 30.* He was punished with an eternal long night, who would not work in his short day.

3. Consider the day of Judgement, God will then search and sentence you, discover and reward you according to your works. Ye that examine and try others, shall then be examined and tryed your selves, and ye that acquit or condemn others, shall then be acquitted or condemned your selves.

How should this thought move you to walk exactly, since your hearts shall be anatomized; and your lives manifested before God, Angels and men! Could ye but as *Ierom*, hear the sound of the last trump always in your ears, Arise ye dead, and come to judgement, surely ye would be holy Judges and Justices indeed. *Peter* maketh this argument a strong enforcement to holiness, *2 Pet. 3. 10. 11.*

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The day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up; seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Observe, the certainty of it, *The day of the Lord will come*; If it were doubtful, it would not be so dreadful; but it will come surely, though it come slowly, therefore men had need to be holy. *Tertullian* observed of all those that profest Christianity in his time, none lived so loosely as those that did not believe the certainty of the day of judgement; But observe 2. the suddenness of it, *The day of the Lord will come as a thief in the night*; when men at midnight are securely sleeping, they dream not of, nor prepare for a thief. It is sometimes called a day, *Matth. 25. 13. propter revelationem secretorum*; things that are now dark and secret, shall be then as clear and apparent as at noon day; the fire of that day will make things legible which are written with the juyce of Lemons. In that Spring time both wholsome roots and poysonous will be discovered, which all the winter of this life were hid. The books of Gods Omniscience and mans Conscience, saith one, shall be then opened, and secret sins shall be then as legible as if it were written with the brightest star, or the most glittering Sun-beams upon a wall of Chrystal, *Eccles. 12. ult.* And it is said to be at night, *propter improvisionem, &c.* because of most mens unpreparedness for it. The destruction of this new world by fire will find men generally in the same careless, carnal, secure, sensual condition, as did the destruction of the old world by water, *Luke 21. 35.* as the snare on a sudden catcheth the bird, so will that day of the Lord seize on such beasts. Observe 3. the dreadfulnes of it, *The Heavens shall pass away with a great noise,*

noise, and the Elements shall melt with fervent heat, and the earth and the works thereof shall be burnt up. Well may it be called the great and terrible day of the Lord, when the Judge will be a consuming fire, *Heb.* 12. 29. and shall come in flaming fire, *1 Thes.* 1. 6, 7. try them by a fiery law, *Deut.* 33. 2. before a tribunal of fire, *Ezek.* 1. 27. plead with them in flames of fire, *Isa.* 60. 15. and condemn ungodly ones to eternal fire. O how dreadful is the voyce and noise of Fire! Fire in the night! how fearful and frightful then will such fires at the day of Judgement be! As often as I think of that day, my whole body trembleth, saith *Hierom.* Observe 4. the Apostles inference from it, *What manner of persons ought we to be in all holy conversation and godliness!* as if he had said, We had need to have grace in truth, that must undergo such a trial. We that must meet with so strict and dreadful an examination had need to be holy to admiration; *What manner of persons ought we to be in all holy conversation and godliness?*

Quoties diem illum considero, toto corpore contremisco Hierom.

Surely if any argument imaginable can perswade to purity, this terrible day can do it. The sound of the last Trump may well cause a retreat, and call us off from an eager pursuit of the flesh and world, *Eccles.* 11. 9. and it may also stir you up to purity, if ye would meet Christ at that day in peace. The Throne of Christ is a white Throne, *Rev.* 20. 11. and O with what trembling heart wilt thou O black sinner stand before this white Throne, *1 Pet.* 4. 18. *If the righteous be scarcely saved* (not in regard of the uncertainty, but difficulty) *where shall the sinner and ungodly appear?* Surely the drunkards cup then will be Wormwood, not Wine; The sentence on the swearer then will be of cursing, not blessing; as he loved cursing now, so then will it come to him; the Adulterers pleasure now will then proye poyson, and the prayerless man now, will then pray hard, work in prayer for some ease, some end, if not a pardon,

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yet a reprieve, for one hour, at least one drop of water to cool his tongue; but he shall work at the Labour in vain, and be eternally denied.

Look therefore, and make sure of true holiness, of the power of godliness, for the fire of that day will discover whether you are dross or gold: look that the rule by which you walk be right, even the Word of God, for by that you shall be judged for your eternal life or death, *John 12. 36.*

Ah how exactly shouldst thou live, that must be tried for thine endless estate by so strict a law!

How diligently shouldst thou keep thy heart, knowing that God will judge the secrets of thy heart! *Rom. 2. 16.* How carefully shouldst thou keep the door of thy lips, considering that of every (not only swearing or cursing, but) idle word which thou shalt speak, thou shalt give an account at the day of Christ! *Matth. 12. 35.* How wary shouldst thou be in all thy deeds, believing that thou shalt appear at the Judgement Seat of Christ to give an account of every thing done in the body of flesh, whether it be good, or whether it be evil! *2 Cor. 5. 10.* So think, so speak, so act, as one that must be judged for all at the great day of Christ.

This may likewise incite you to work as Gods amongst men, because at that day Christ will come, and his reward will be with him to give to every one according to his works, *Rev. 22. 12.* Your actions now are seed; if ye would reap liberally on that great harvest day, ye must sow liberally in this seed-time. Christ will then demand, how ye improved the many advantages, and opportunities which he put into your hands for the magnifying his Name, countenancing his people, propagating his Gospel, punishing his enemies, and discouraging the workers of iniquitie. He will ask you why at such a time, when you knew his Name was blasphemed, his Day was prophaned, his Ministers and Ordinances were trampled

led upon; you never stirred, or were zealous for their vindication; you thought it was good sleeping in a whole skin; you were loth to offend your neighbours, or you were unwilling to get the ill will of great ones, that under pretence of love to all the people of God, would have his blasphemous adversaries spared, nay encouraged. See whether that Jesuitical tenent, That Magistrates must only be second-rable men, that they have nothing do in matters of Religion, will hold water at that day. O how exceedingly will such be ashamed of it then, who now own it in their principles and practices! possibly thou art one of that Heathen *Gallio's* Disciples, that would meddle in matters of wrong, but sit still in matters of Religion, *Acts* 18. 14, 17. *Gallio* cared for none of those things. I must tell thee, thou art like then to find Hell hot, for thy being so cold in the cause of the blessed and glorious God.

O think of that day, and let it move thee to a faithful zealous discharge of thy duty. *Zalencus Locrensis* in his proeme to his laws hath these words, Let this be often pressed upon men, that there are Gods, and that an account must be given to them of mens actions. Consider the day of the Lord is coming, and who may abide it! In a word, Hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man: For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, *Eccles.* 12. 13, 14.

*Hoc inculcatum sit esse De-
os, & venturum esse sum-
mum & fatalem illum di-
em.*

FINIS.

7-10-68

THE UNIVERSITY OF CHICAGO

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Errata.

Page 9. line 22. read Gods, not God. page 14. in Marg. for Suecan. read
 Suecan. page 34. line 34. for hoc agens, read he is agens.

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